

**L. DIVINE 10.2**  
**CONSOLATIONS:**

**O R**

**The Teachings of**  
**in three Parts.**



**Part 1.** Containes Observati-  
ons, Experiences and Counsels.

*I have learned by experience, Ge. 30. 27.  
None teacheth like him, Job 36. 22.*

**Part 2.** Declareth how a soule  
may know and live in the sweet  
injoyment of the love of God, &c.

**Part 3.** That Christ at and by  
his death freed the Ele& from  
the whole punishment of sinne.

**With an Answer to the Ob-  
jections made against it.**

**And Doctor Crisp Booke  
justified against Steven Geree.**

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**By Samuel Richardson.**

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**L O N D O N;**

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To his Excellency, *Thomas Fairfax*, Lord Generall; and *Oliver Cromwell*, Esquire, Lievtenant Generall; and *Henry Ireton*, Esquire, Commissary Generall, and Collonel *Thomas Harison*, Esquire.

*Peace, happinesse, and joy.*

Right Honorable, and worthy Sirs;



As your conditions are above others, so are your temptations and tryalls; doe what good you can: you are men; Be pitifull; be mercifull; doe good to them that hate you; see Luk 6 27. 32. to 39. Ease and relieve the oppressed; consider Eccle. 4. 1. Pro. 31. 9. Job 29.

God hath made you speciall Instruments, in saving this nation from ruine & destruction; he hath honoured you with his protection, presence, and blessing, even to admiration: you are the

*The Epistle Dedicatory.*

Advocates of Christians, in that you have often pleaded their cause, & done (as much) good to the truth and people of God as any; and in that you are of the number of them, this is your greatest honour, happiness, and glory.

Its the portion of the people of God to meet with reproaches and hard words, *Mat. 11. 12. & 19. 29. & 27. 39. 41. &c. Christ did no sin, 1 Pet. 2. 23. Yet he endured such contradiction of sinners against himselfe, Heb. 12. 2, 3. Hard speeches ungodly sinners have spoken against him, Jude v. 14, 15. Christ was called a deceiver, Mat. 27. 63. You must not think much if you be called so; the servant is not above his Lord; if they have called the Master of the house Beelzebub, how much more them of his household? If it be sufficient to prove one guilty, because accused; then Christ was not innocent. Many things of which you are accused, I know are false; of what truth the rest are, I judge by these. I have observed, although good men have faults enough,*

## *The Epistle Dedicatory.*

enough, yet our accusers misse them, and charge us of that whereof we are innocent. Its a certain truth, some report ill of men, because they are no worse.

You are none of them, *of whom all men speak well of*; its well you are freed from that *woe*, Luk. 6. 26. To speake modestly, we have not observed any in authority that have given greater testimony of their faithfulness, readiness, & willingness, in improving opportunities for the safety and welfare of this Nation, and that have shewed more love to the truth and people of God, then these have done: neither can I see how such do well, who would have those whom God hath made the Bulworks of this Nation, the butts for them to shoote their *sharpe arrowes*, most *bitter words*. Discontented Spirits, ease themselves in abusing others; but I trust, you freely forgive them, and endeavour to get good by them: This I thought fit to expresse, to correct their

*The Epistle Dedicatory.*

unreasonablenesse, and to leave this testimony (to after ages) to answer theirs in print.

Expect not freedome from reproaches, but to get good by them: doe well, and expect ill; they hurt themselves, not you; Riches, prosperity and honour, causeth coldnes & lukewarmnesse in Religion. *Hezekiab* was a good man, yet his heart was lifted up at a small matter; in many things we sinne all; humane frailties, every good man is subject unto; great places have not so great an influence into good men, as to free them from those infirmities which before they were subject unto; they rather increase thē. Such need some sharp crosse to quicken and revive and weane them from this world, to cause them more to minde & prize things spiritual & eternall: no worldly thing seems great to him that minds eternitie.

You have had great successe in war, and a great blast of the applause and praise of men, therefore you need  
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## *The Epistle Dedicatory.*

something to balance it. Fraile man is like a little Vessell, lightly laden, not able to bear very great sailes & winds; crosses are sent to let out selfe, to try us, and to weane us from the world, to examine our hearts and wayes, and to be more watchfull and circumspect for the future, they cause us to deny our selves, and to live by faith, they shew us what hearts we have, and how like we are to Christ, when reviled, 1 Pet. 2. 23. They exercise the fruits of the Spirit in us, how could we forgive our enemies, if we had none? or deny our selves in suffering wrong patiently, if none were offered unto us? how could we rejoyce in trials, temptations, or know our strength, or weaknesse, or learne patience & experience by them, and reap the sweet fruit of them without them? What you loose in one kinde, I trust you gaine in a better: great crosses prove none of the least mercies, when we see God in them, and that all comes from his free & infinite love;

*The Epistle Dedicatory.*

love; that not any thing shall hurt, but *all worke together for our good* ( though we see not how ) *Rom. 8.* we enjoy the sweetnesse of them , are humble, and thankfull, and rejoyce in every condition , because we know that ere long our joy and rest shall be eternall ; *then shall we be for ever with the Lord*, out of the reach of all reproaches, paine, griefe, or trouble.

Most noble Worthies, *Luk. 1. 3.* the great respect you have shewed to the truch & people of God , hath imboldned me to present this to you in love, out of a deep respect unto you; *the Lord is with you*, *Judg. 6. 12.* *Deut. 33. 27.* *1 Sam. 16. 18* The Saints love you, they pray and praise God for you; *England* fareth the better for you; the children unborne shall praise you, & blesse God for you; and though there be that revile you, yet the memoriall of your names shall be for ever precious ;

*Your friend,*

**Samuel Richardson.**

1



## The first Part.

*Containing,*  
**Observations, Experiences,**  
**and Counsels, &c.**

*I have learned by experience, Gen. 36.27.*

*Concerning the affections.*



He affections are the pulses of the soule, and they shew the state of it.

The affections are the motions of the will, & the will is the seat of love.

The judgement distempers the affections, and the affections the judgement, and captive each other.

When the judgement is taken captive by the affections; things are judged according to their pleasure.

Our affections of joy and sorrow, will exceed their bounds, unlesse they be restrained.

Many pay deare for being led by their affections.

It's hard to set bounds to our affections, wee need power to moderate them.

Wee have many occasions of doing good, but wee often want hearts and affections to improve them.

B

Our

2 *Observations and Experiences.*

Our affections do often deceive our selves, and others, and goe for spirituall when they are naturall.

If our affections, love, anger, griefe, joy, doe fit us to pray, they are spirituall, else not.

When the object is spirituall, and the motive spirituall, then the affection is spirituall.

In our greatest earnestnesse, wee have most cause to examine our hearts and affections.

Our affections come farre short of that we thinke we have in our judgements.

If some mens affections were answerable to their apprehension of God, it would indanger their lives.

The quicknesse of our affections, depends much upon the spirits of our bodies.

All the disquietnesse and distempers in us, and by us, is occasioned by the want of well bounding, and ordering our affections.

Our affections declare what we love: the fooles mind was all for his ease and his belly.

Our affections are strong, and unruly, and hard to be subdued.

The will is much to be observed in it's tempers, inclinations, motions, which are the affections of the soule.

It's not easie to master our wils and affections, because they rage and doat so vehemently after vanities.

We set our affections on things below.

When our affections are set strongly on things below, it's good for us they be taken

from

*Observations and Experiences.* 3

from us, that wee may take more delight in God, and the unspeakeable and everlasting delight prepared with himselfe.

*Concerning actions.*

The lesse we doe, the more we suffer.

Actions profit most, but contemplation pleaseth best.

As the soule is more noble then the body, so the actions of the soule are more noble then the actions of the body.

That which is the cause, ground, and end of an action, in it wee live, whether it be God or selfe.

Even the best actions of the best men, are subject to the mis-interpretation of others.

The more spirituall any duty is, the more averse our hearts are to it.

Actions begun with selfe-confidence, doe oft finde successe accordingly.

Actions which concerne our selves wee oft exceed in, but those that chiefly concerne God, we are hardly drawn to, but easily from.

If Satan cannot corrupt the action, he will endeavour to corrupt the judgement and affection.

Without some measure of love and joy, we are not fit for any good action.

Selfe-love rules all a naturall mans actions.

Wee often act more from affection then judgement, but such actions never produce solid comfort, but often reall sorrow.

Actions without a word to warrant them, cannot

4 *Observations and Experiences.*

cannot be done in faith and with comfort.

A roving minde, devours time and action.

The more wise we are, the more we weigh  
all our actions in the ballance of the Word.

*Of afflictions.*

Crosses and afflictions are Gods call to examine our hearts and lives.

Afflictions are as necessary for our spirits,  
as food is for our bodies.

Afflictions cause many to see their finnes,  
to own and confesse them, and to be humble.

Sinne makes affliction bitter.

God sends afflictions to his, for to try and  
exercise their faith and patience, to open  
their eyes more to prevent and remove sin,  
and to quicken us.

Afflictions breed patience, give understanding,  
humble, and mortifie selfe, they  
teach a Saint experience, reforme him, and  
send him the oftner to God.

Such as are most afflicted, have oft-times  
most experience of God and themselves.

Not any affliction could trouble a childe of  
God, if he did but know wherefore God did  
send it.

It's beyond our knowledge, what good God  
will doe us by afflictions.

God is as sweet and may be as much enjoyed  
in poverty and affliction, as in prosperity.

God is alwayes present with his in affliction,  
though alwayes we doe not see him, because  
we often look so much on the affliction  
(if oppressed with it) yet many of the Lord

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see God best in affliction.

It is not best to fasten our minds upon the affliction; but to minde the end of every affliction, which of a certain will be sweet and comfortable to all that are the Lords.

A childe of God may alwayes sucke some sweetnesse out of the bitterest affliction.

There is a blessing in every affliction to a childe of God, whether they see it or no, sooner or later, they shall finde it.

Without affliction, neither others know us, nor we our selves.

*Of assurance of the love of God.*

Assurance of salvation is an effect of the testimony of the holy Spirit, speaking peace to the soule.

A beleevers first assurance or comfort, doth arise from the apprehension of Gods free love to him in Christ.

As our assurance is of the love of God, so answerable is our peace and comfort, and accordingly are we spirituall, and our conversation is alike sutable.

Some things tend much to weaken, and other things tend much to strengthen the assurance of the love of God.

Obedience is necessary to our comfort and assurance, though not to pardon.

A childe of God may decay exceedingly in the sence and assurance of the love of God.

One that hath had the witnesse of the Spirit, to evidence the goodnesse of his estate,

## 6 *Observations and Experiences.*

may notwithstanding, in time of temptation and desertion, question his estate, and be full of feares and trouble.

The assurance of a Christians good estate, may be maintained in him when the frame of his spirit and life is much degenerated from what it was.

The more we injoy the assurance of pardon of sinne, the more contented we are in any estate and straight.

He that hath assurance of the love of God, can trust himselfe with God in any estate and straight, and can part with any thing for God.

A heart sensible of sinne, and touched with remorse for it, may stand with the assurance of pardon.

### *Authority.*

The authority the husband hath over the wife is great, but to exercise all of it ordinarily, none but fooles will doe: nor is it comely for the head to stand out of it's place.

### *Of the attributes of God.*

The attributes of God are infinite.

The attributes of God are rocks of strength, and fountaines of comfort to his, and those that eye them live comfortably upon them.

It's best in all our straights to looke to the attributes of God, and live upon them by meditation, faith, and prayer.

### *Of Apostacy.*

Going back tends to apostacy.

Infidelity

## *Observations and Experiences.* 7

Infidelity is a cause of apostacy : love of  
lusts, love of the world, ungroundednesse in  
the truth, an unsound heart, or not consider-  
ing what attends the profession of Religion,  
causeth many to draw backe.

Such as love not the truth, will leave it.

To draw back from the profession of the  
truth, is condemned by God and man.

Offences, and darknesse, and weaknesse  
cause many to stumble and turne aside.

### *Age.*

Old age is a state of griefe, and sorrow, and  
burden, to themselves and others.

Age will kill no sinne.

Distrust and covetousnesse, doe oft increate  
as age increaseth.

Every state and age hath some peculiar  
sinne to attend it.

It's rare to see one full of yeares, full of  
zeale for God.

Old and cold ; yet so it should not be.

### *Of anger.*

Anger is a short madnesse, it darkens our  
sight, dulls troubles, and corrupts us.

An angry man is weake, he cannot deny  
himselfe.

Such as are often angry, have but little  
judgement and consideration, wisdom and  
discretion.

A foole is soone angry, but not so soon  
pleased. *Concerning Books.*

Books doe much good, or much hurt.

8 *Observations and Experiences.*

There are too many Books, and because there are so many there needs more.

It's best for ordinary capacities to read but few books, and such as are futable to their conditions.

Many reade much to little purpose, for want of wisdom in choosing books, and wisdom to distinguish truth from error, and for want of a serious consideration and meditation on that they reade.

There is more true knowledge and comfort in the study of the Scriptures, then in all other books.

And seeing what God saith must stand, it's best and safest to minde what God saith in his Word, and to sleight whatsoever any else say, if they speake not according to them.

*Of beleeving.*

No joy and peace without beleeving.

Our beleeving in Christ is sooner discerned by us, then our personall sanctification.

There is more reason to beleeve God then man, but it's easier to beleeve man then God.

Oftentimes we are willing to beleeve that to be, which we would have to be.

We beleeve more then we see and fee.

*Concerning the body.*

The beauty of the body is a vanity, it will soone decay.

The more we prize our bodies, the lesse we prize our soules.

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## *Observations and Experiences.* 9

spoyles it, and makes it good for nothing.

He is an enemy to his body, that gives it all it craves.

A moderate dyet is good for soule & body.

The wise prize & preserve health of body.

The most of the paines and diseases of the body, are occasioned by excesse in eating and drinking.

Oft-times that we thinke best to preserve the body, will soonest destroy it.

To pamper the body with costly fare, will cause it the sooner to be diseased, & to perish and rott.

Many doe so feed and pamper their bodies, that they cannot rule them; it will end in sorrow.

The way to be sick, is to fill the body with meat and drinke.

Many thinke that the costliest dyet and drinke is best for the body, but it doth not alwayes prove it. Sometimes water is better for the body then wine, and fasting better then feasting.

That fasting, sweats, colds and toile that are immoderate, are ill for the body.

The bodies of many want necessities, because they overflow in superfluities.

Few men know what is good for their bodies, till it be too late.

*Bondage.*

Liberty to sinne, is the greatest bondage that can be.

## 10 *Observations and Experiences.*

Outward bondage is not much to a free and enlarged spirit.

Nothing can doe much hurt, when all is well within.

What can be grievous to him whose eye is fixed on Heaven, and knows it to be his own ?

### *Of outward blessings.*

It's a great mercy to injoy outward blessings.

The more common and largely God bestows his blessings, the less they are regarded.

In the want of blessings, we come to prize them.

### *Of causes.*

Every cause depends upon the first cause.

The cause and the effect are inseparable.

Naturall causes will have their operations.

So much as we judge of things by secondary causes, so much we judge amisse.

### *Of comforts.*

The immediate and divine comforts, are the sweetest.

Those comforts are the greatest and sweetest, that flow from the love of God to us.

He that lives by faith, wants not comfort.

Full and settled comfort a beleever cannot have, untill it be witnessed unto him by the Spirit.

Comfort without the Word, is but false comfort, and the Word without the Spirit yeelds but dark comfort.

Neither the Word, nor the Spirit, doth teach

*Observations and Experiences.* 11

teach us to take comfort so much in the work of Christ in us, as from Christ himselfe.

He that grounds his comfort upon a right bottom rightly, his comfort will hold and be the same, because God is the same.

To build our comfort upon the change of our lives, is a sandy foundation which will fail.

There is no comfort that will last long, but that which is drawn from (or confirmed by) the word of God.

We oft seek comfort from the creature, which have no power to comfort.

God takes from his their comfort, to give them comfort upon better grounds, and for ever.

God mixeth crosses with comforts, and comforts with crosses.

Soul-afflictions imbitter outward comforts.

Many consent with Satan to take away their comforts, and then say they want comfort.

Loose walkers shall meet with sorrow, instead of comfort.

If a childe of God fall into a grosse sinne, it will so grieve the Spirit, as he shall not enjoy so sweet comfort in his soule: sin will breake the bones of his comfort.

The Saints comfort is in Christ, who will provide for them while they live, and receive them when they dye.

*Consolation.*

After consolation look to meet with temptations and trialls of one kinde or other.

*Crosses.*

12 . *Observations and Experiences.*

*Crosses.*

Crosses are sent by God to let out selfe.

Great crosses are good physick for great stomacks.

Even good men without some crosse, are prone to grow corrupt and carelesse.

Selfe makes the crosse to pinch, if selfe be removed the crosse is easie.

The more crosses a Saint hath, the more they doe him good, and make him more like Christ.

All the Saints crosses are appointed by God to doe them good.

Crosses that come onely by providence, wee have most comfort in.

Though crosses be not pleasing to the flesh, they are profitable to our spirits.

There are but few that make others crosses their own.

God crosseth men, that they may rest on his providence.

When we are crossed and tempted, we shew what mettle we are made on.

*Of cares.*

Cares cause feares and distractions.

Worldly cares doe greatly distract, and make men drunke.

The cause we are so full of cares & feares, is because we have so little faith, and selfe-deniall, and are not content with a little.

The poore are more freed from care then the rich.

The

The consideration of Gods care and providence, in providing for birds, &c. and the wicked, (besides the promise of God) is a speciall means to prevent immoderate care for food and raiment, for we are better then lillies, or sparrows, and our life is more then meate.

*Custom.*

Custom so shutts mens eyes, that they cannot see the true visage of things.

Custom makes hard things easie, and bondage no burden; and addes delusion to blindness.

Custom without truth, is but an old error.

Forme and custom are deadly enemies to spirituallnesse.

The rich observe customes, and the poore pay deare for them, they are starved by them, for if that which is spent at burials, were wisely beltowed upon the poore, it would be much better; and so in other needlesse customes.

Custom by degrees eats out and destroyes Conscience.

Delight and custom so wraps a man up in sinne, that he cannot get free from it.

Men rock themselves asleepe in the cradle of custom.

*Corruption.*

Corruption cannot be reformed.

Corruption neither will nor can subdue corruption.

*Concupiscence.*

Concupiscence is strong and raging, and hardly tamed without much difficulty. *Com-*

## 14 *Observations and Experiences,*

### *Complaints.*

It's best and safest to complaine to God.

Serious complaints made in season to such as can help by advise, are profitable and comfortable.

### *Contention.*

Selfe willed, proud, and simple persons love to be contentious.

A contention is easier begun then ended.

There is nothing gotten by the husband or wives striving and contending one against another, but mischiefe, vexation, and losse.

Some will contend earnestly for that which is not worth the mentioning.

### *Creatures.*

The voice the creatures cry is, contentment and rest is not in me.

The creatures are full of emptinesse, they satisfie but a small time, & spend in the using.

Every earthly blessing hath it's vexation.

The creatures cannot be injoyed without sorrow.

All the creatures are fading, part we must with them, and with life ere long.

The reason we are so subject to be drawn away with the creatures, is, because wee see not the emptinesse of them.

The creatures are like brookes, whose water faileth when we have most need of them.

The more we leane upon the creatures, the more we are pierced by them.

Whatsever we depend upon, besides God and his Word, is but creature-confidence.

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*Observations and Experiences.* 15

It's not the enjoying of creatures, that will make our lives comfortable, but Gods presence, and blessing them unto us.

We oft love the creatures more before we have them, then when we have them, because we expected more from them then was in them.

Even the hearts of good men are apt to be taken with outward things.

The love of the creatures doe much hinder us in good things, but a wise use of them much furthers us.

He is not troubled at the coming and going of the creature, whose heart is fixed on God.

He that lightly esteems of outward things, can easily part with them.

A childe of God may in the use of the creatures be spirituall.

Creatures are not fountaines but cisterns, and broken ones, yet full of transitorinesse, mutability, and change.

God can give the comfort of outward things without them.

What God conveys by meanes, sometimes he instills immediatly from himselfe.

By the creatures many are deceived and insnared, and drawne into many excesses before they be aware, to the dishonour of God, and grieve of themselves, and others.

*Company.*

Familiarity with the wicked, will vex and corrupt us.

Good

## 16 *Observations and Experiences.*

Good people are company bad enough.

### *Contentment.*

Contentment is not in this world.

No earthly thing can give content.

Earthly contents are present to our sense.

Many will try conclusions to have content, though it was our first undoing.

So much as wee deny our selves, so much contentment we enjoy.

Joy in God breeds content.

Such as know and minde the providence of God, enjoy contentment.

### *Counsellors.*

Wise men will aske counsell.

There is much safety in many Counsellors, who are wise and faithfull.

Many by following their own counsell, prove great burthens to themselves & others.

Flesh gives counsell like it selfe fleshly.

### *Contraries.*

Every contrary, the more it is resisted the more it appeares.

### *Charity.*

Charity prevents many breaches and discontents.

### *Calamity.*

No calamity cometh unaccompanied.

### *Condemne.*

Many condemne with vehemency that in others which they approve on in themselves.

### *Covetousnesse.*

Covetousnesse is the birdlime of the soule.

The

*Observations and Experiences.* 17

Most mens care & skill is how to get money.

Such as thinke themselves least covetous, are most covetous.

Covetousnesse hath many pretences, colours, and excuses.

Such as are not contented with that they have, are covetous. And so much as wee are discontented with our estates, so much covetousnesse there is in us.

Distrust of God causeth covetousnesse, which is the roote of all evill.

Covetousnesse doth us more hurt, then we are aware of.

Covetousnesse fills our minds with distrust of Gods care of us, whereby wee vehemently desire the things of this world, to provide for our selves.

The more covetousnesse prevayles, the more it makes a man run, ride, scrape, deceive, flatter & frowne, to get the things of the world.

A covetous man cannot be satisfied with money; yet money contenteth all men.

Many say things are nought, when they would have them easily, and for nought.

Many sigh after death to be free from crosses, but few to be free from covetousnesse.

Covetousnesse hath not a childe of God, though he hath too much of it.

Gods own people know not how to be revenged on themselves, for their coveting the things of this world.

It is a great dishonour to a childe of God

## 18 *Observations and Experiences.*

to be covetous, and for the rich not to be bountifull to their brethren, & to good uses.

Worldlinesse reignes and beares sway in all places, as though there were no other world.

### *Chearfulness.*

Chearfulness addes to the life of our spirits, it enlargeth our spirits, it fits us to receive happiness, and to expresse it.

He that will support diligence, must support cheerfulness.

In cheerfulness there is no negligence.

An uncheerfull spirit is soone weary.

Such as goe to God uncheerfully, doe oft returne unthankfully.

A cheerfull and willing spirit is most suitable and acceptable to God and man.

From a cheerfull heart flows cheerfull actions, but a heavy heart drieth the bones.

In all that are cheerfull, there is not faith; but as our faith is, so is our cheerfulness.

### *Conscience*

A good conscience is a great comfort.

It's a great mercy to have a tender conscience.

Conscience is a very tender thing, a small thing will trouble it.

It's better to offend all the world then conscience.

When conscience cannot be heard, it will soone grow speechlesse.

Sinuing against conscience, exceedingly hardens the heart.

Such

*Observations and Experiences.* 19

Such as practice contrary to their consciences, will soone loose all conscience, and become men of no conscience.

A naturall conscience will be satisfied with the outside of a duty, a verball prayer will stop the mouth of conscience.

Conscience can see best and speak most in silence.

Grosse finnes, as lusts of uncleannesse, &c. will burne up, waste, and destroy conscience.

When time alone will end griefe of minde and trouble of conscience, the cure is worse then the disease.

It satisfieth not a doubting conscience, that another judgeth it lawfull.

The larger the conscience is, the better if rightly informed.

Nothing ought to binde the conscience but the word of God.

*Christ.*

A soule sensible of the want of Christ, cannot be satisfied without him.

It's the nature of man to depend upon any thing rather then upon Christ.

Such as enjoy Jesus Christ, exalt him alone, as their life and glory, happinesse and peace, and all in all, and count no cost too much for him.

Many will serve Christ no longer then they may serve their own wills, backs, and bellies.

Christs servants are for the most part poore, and they appeare to the world very silly and contemptible.

Christ

20 *Observations and Experiences.*

Christ is sweet in meditation, more sweet in contemplation, but most sweet in fruition.

*Of circumspect walking.*

It is a sweet thing to walke circumspectly in our actions to God and man.

*Contemplation.*

Contemplation is a great part of the happiness the Saints here enjoy.

Contemplation sums up the severall beauties of meditations-objects.

Wee meditate to know God, and contemplate to love him.

To contemplate on the things above is pleasant to those who have tasted of the sweetness of it.

The contemplation of Gods free love, and the soules interest in it, doth much revive, raise, and enlarge the soule.

Divine contemplation makes us high in thoughts, and rich in expectation.

*Conversation.*

A disordered conversation doth hinder spiritualhess in holy duties, and causeth trouble, and sadness.

*Commands.*

The command of God is the most powerfulest thing in the world to a Saint.

There is not any of the commands of God needlesse.

If men did know the Majesty, and Authority, and infiniteness of God, no man neither would nor could doe what he forbids, or neglect his command.

Many

Many when convinced of a duty, consult with flesh and blood whether they had best to obey God or no.

*Deadnesse.*

Deadnesse of heart argueth disaffection.

Deadnesse of heart is the grave of many good gifts.

Deadnesse of heart is an enemy to action.

One cause of our deadnesse and dulnesse is the things of God, is unbelief, and consulting with flesh and blood.

Spiritual deadnesse is a great griefe to a childe of God.

When we are dead and dull, the meditation of the love of God will revive us.

*Delays in good things.*

Delays be dangerous: by delays many a good motion dyeth, and comes to nothing.

Delays arise from sloath.

Delays coole us, and cause the affections to fall downe.

The more we delay, the more we may.

When we are to doe good, Satan cryeth hereafter, and that is never; to morrow to morrow, cosens many a man.

By delaying we presume upon that we have not, and neglect that we have.

*Declining.*

It is easie to decline in good things.

A declining heart will catch at that which may plead for declining.

Even Gods own people are subject to decline from him.

*Difficulties.*

## 22 *Observations and Experiences.*

### *Difficulties.*

Difficulties are discouragements, and handsome excuses are welcome to a sloathfull heart.

Love will carry on through all difficulties, and all manner of torments.

### *Distractions.*

Multitude of businesse causeth distraction, especially when there wants a wise ordering and dispatch of them.

Distraction of minde in duties, is either from a minding other things, or resting upon our own strength, or in not seriously setting our minds on the things propounded by us, for on that the heart is thoroughly set upon, it's so attentive to it, that on that instant it can be present at no other thing, especially to hinder the thing in hand.

### *Of doubts and discouragements.*

It's the nature of sin to raise doubts in the soule.

There is no good got but discouragements.

Ignorance is the cause of doubts and discouragements.

So much discouragements we admit of, so much sight and comfort we loose in our life and happinesse.

### *Discontents.*

A small matter occasioneth discontent.

All our discontents arise from disappointment; frustration of expectation is the ground of vexation.

There

There is no man that is without discontent.

It's folly and madnesse to be discontent at trifles.

There is the most difference between them that are one and most alike.

*Disposition.*

It's the disposition of a wretch to be cruell.

A milde and loving disposition is amiable and desireable.

*Duties.*

A dead man lives upon duties.

It's no wonder the Papists doe as they doe, because they expect heaven for it.

The more a Saint doth for God, the more he enjoyes God.

A Saints desire is to doe all for God.

A meanes not to sin, is not to omit duties

A man may do duties from convincement of understanding, and not from a principle of life and love.

Such duties as flow not from faith and love, are slavish.

Many will own and confesse their dutie in generall, and wholly deny it in particular, especially when it concernes them.

When a childe of God hath performed duties best, immediately he is tempted by the Devill and his own heart.

To be streightned in a duty may doe us more good, then if we had been much enlarged in it.

24 *Observations and Experiences.*

*Of selfe-deniall.*

So farre as we are spirituall, or live by faith, so much we deny our selves.

Selfe is content to be a little denied in one kinde, to be pleased much in another.

Unlesse a man can deny him selfe in his will, honour, credit, state, relations, wife, life, he cannot follow the profession of Christ.

There are but few that deny themselves, but many deny Christ, and his truth.

Such as cannot deny themselves, cannot endure the troubles and indignities of an angry world.

They live the sweetest lives, that most deny themselves.

If we could deny our selves, every thing that befalls us, would be easie and sweet unto us, for all things are so farre under us, as we are above our selves.

*Of dreames.*

God speaketh in a dreame, in a deep sleep, in slumber, and man perceiveth it not.

By dreames we may know what sin we are in danger to fall into, which we are not aware of.

An evill dreame doth shew some evill that prevails in the heart.

*Delight.*

Such as delight not in God, delight in sin.

The more we delight in worldly things, the more they sting and vex us when they part.

Fleshly delights are earnestly desired, and acted with great willingnesse.

*Despaire.*

Despaire can doe no good.

Ignorance is a cause of despaire.

Despaire is not commanded nor commended, but condemned.

*Distempers.*

To be disquieted, or cast downe, arguerh a distemper of heart.

Distempers hinder us in our trust and delight in God.

Distempers hinder us in our spirituall and temporall callings.

*Death.*

We choose life with sorrowes, rather then death without them. I have heard that a porter being spent with his burden, was forced to throw it downe, oh death, saith he, come death, welcome death; death comes in a visible apparition, what wouldst thou have with mee, saith death, oh nothing, nothing but helpe me up with my burden.

By life we have a being, but a better being is by death.

The day of death, is the first day of life.

He whose hopes are in heaven, is not much afraid of death.

Death is to him no misery, whose hopes are in eternitie.

When death seemes to dispossesse a Saint of all, it possesseth him of all.

The Saints have cause to welcome death.

## 26 *Observations and Experiences.*

Wise men desire death, yet are content to live.

As loath as we are to dye God by death delivers his from all sorrowes at once, and makes them happy for ever.

Death fully freeeth the Saints from all crosses, burdens, and infirmities, why should I feare that I would not escape? what hurt is it to enter into glory? I cannot have my happiness, unlesse I goe unto it.

Many good men at their death, have feares and paines.

Death hath something to say to every man, and would be heard, but men are not at leisure.

If it were not for the miseries that attend this life, many would lesse welcome death.

*Concerning our ends.*

The end is the ground and rule of our actions.

A man fully seeks to attaine his end: nothing contents a man till he finde that which he apprehends he needs.

As a mans end is in his eye, proportionably he useth the meanes to attaine it.

When the chiefe end is apprehended and minded, nothing can divide between the soule and it.

The more God is intended, the more he is desired.

When God is chiefly desired, no bounds nor limits is set to the desires and endeavours to attaine it.

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Every thing rests in it's proper place : the attaining the end quiets the heart.

Unlesse we know and minde our end , we cannot have the comfort of our obedience.

The chiefe end beareth the greatest power in us.

Such as a mans principle is, such is his end.

The end declares to us the goodnesse of our action.

The end rules the meanes , and is above them.

We may know what is our chiefe end , by the place and power of it.

A man is constant to that which is his end, and acts freely to attaine it.

Wee are strongly inclined and moved to our end, willingly, diligently, patiently, constantly, to attaine it.

As we attaine our end, so are we contented: so farre as we intend God, we desire him.

The end is first in the intention, and last in execution.

A beleever is true to his end, however he may faile in the meanes.

The place of the end is in the intention and affection.

Not the endeavour, but the ground of it, discovers the end, whether it be God or selfe.

*Error.*

Ignorance is the foundation of error.

It is the property of all men to erre and be deceived.

## 28 *Observations and Experiences.*

When errors prove profitable, many will imbrace them.

It's common for error to be called truth, and truth to be called error.

One way to suppress errors is silence, for by this meanes they will dye alone: whimsicall persons that affect novelty, will lay them downe as fast as they took them up, if you will let them alone.

### *Excuses.*

It is easie to frame an excuse for any evill.

To cover an evill with an excuse, is to cover a lesser evill with a greater.

When we have sinned, Satan, and our corruptions will helpe to cover it with excuses.

Such things as we cannot justifie, we oft excuse.

### *Extremities.*

No extremitie holds long.

It's common to run from one extremitie to another.

It's hard to be angry without sinning, to grieve for sinne without despairing, to feare without doubting, to be merry without lightnesse, to be sad without heavy and unprofitable dumpishnesse.

Most men love extreames: men eat too little or too much, and worke too little or too much.

### *Of education.*

Good education doth oft cause an outward Reformation.

Evill

Evill education is a great provocation to evill.

*Election.*

The doctrine of election and appointment unto wrath; and how much the first cause causeth all actions, & the certainty of the event, the certainty of the state of every person; and the like doctrines cause a corrupt heart to be more loose and carelesse, therefore to teach these to the world, is to cast holy things to dogs, witnesse experience.

*Examples.*

The worst examples are most observed.

The examples of men are forcible when they are universall.

An evill example of a good man is very dangerous.

The examples of the best men, ought not to be a Rule for us to walke by.

*Excesses.*

Most men are drowned in adversitie, or drunke with prosperity.

The drinking healths is an excessive wast.

To drinke others healths, is the way to loose our own.

*Effects.*

Effects are in order to second causes, not to God, who most certainly, necessarily, and wisely hath willed them: nothing falls out accidentall to him whose knowledge and purpose reacheth every thing.

*The eye.*

Dauids roving eye caused him to fall greatly,

### 30 *Observations and Experiences.*

ly, and procured him much sinne, shame, vexation and griefe; who would have thought an idle glance could occasion so much mischief.

Fancy will take fire before we be aware.

It's in vaine to expect better fruit, if we suffer our hearts to run after our eyes.

#### *Experiences.*

By observation we get experience.

Experience makes men wise, because it gives understanding.

Experience teacheth what doth helpe or hinder a gracious temper in us.

Experience strengthens faith.

Without experience we know not where our strength and weaknesse lieth.

Things imaginary, historicall, traditionall, will vanish in time of need.

#### *Envie.*

Envie torments the minde, and dryeth the bones.

No good man can escape the envie of others.

#### *Expressions.*

Such as leave the Scripture expressions, will soone loose the faith of Christ, and receive error in stead of truth.

#### *Extraordinary.*

To doe to all as we would be done unto is extraordinary.

For men not to seek themselves is extraordinary.

For

## *Observations and Experiences.* 31

For a man to deny himselfe is extraordinary.

To practice the truth against great oppositions is extraordinary.

To imbrace disgrace, poverty, prison, and paines, rather then to deny any truth, is extraordinary.

To be more humble by knowledge, and to goe against custome, is extraordinary.

To be more humble when exalted, is extraordinary.

For the rich to take reproofe willingly and profitably from their inferiours, is extraordinary.

For to refuse to joya house to house when he can, is extraordinary.

To part with riches as freely as they were received, is extraordinary.

For man to seek not his own but others welfare, is extraordinary.

To tell great persons of their faults in love wisely, is extraordinary.

A minde that cannot be provoked, is extraordinary.

To be willing to leave the world, and to be zealous for God in prosperity, is extraordinary.

### *Eternity.*

Untill we have some serious thoughts of eternity, we minde not our soules.

Serious thoughts of eternity, will weane us from the world.

32 *Observations and Experiences.*

*The favour of men.*

The favour of some is much desired.

The favour of men is a vanity.

The favour of men is uncertain, oft soone got, and sooner lost.

The more some desire the favour of men, the more God denieth them, to exercise their faith, or to weane them from the world, or because we performe not our duties to them.

*Folly.*

It's folly to meddle with other mens businesse, and neglect our own..

Many never see their folly, untill it be too late.

A fooles minde is all for things below and present, but the wise prize most the things above, they look beyond this life.

A foole multiplieth words.

*Feares.*

We feare what we should wish, and wish that we should feare.

Feares make the understanding weake, and the judgement dull.

Of all passions, anger and feare doth most disquiet the heart.

The feare of an evill doth more afflict, then the evill it selfe.

To be alwayes in feare, is to be alwayes in misery; it's painfull to dwell upon the expectation of evill.

Feare betrayes care, and hinders reason of affording it's help.

Feares

**Fears hinder faith.**

Feares multiply evils, but faith diminisheth them.

Feares make dangers greater, and helps  
lesse then they are.

**Fears present too many ways of help.**

So much as we feare men, so much we flight and forget God.

*Fau b.*

Faith is the staying of the minde upon God.

Faith quiets, comforts, and strengthens the  
soule.

Faith excludes not all doubting, but fights against it.

Faith is under God the supporter of the Saints under many crosses and pressures.

Faith perswades the soule of Gods love, that it is as much to his, in their afflicted estate, as in a prosperous.

Faith saith to the soule in the want of food  
and rayment, be content, God will provide.

He that lives by faith, is content, sincere,  
and fruitfull.

**The Saints enjoy Christ by faith, and not by feeling.**

When faith is greatest, there is the least feeling to satisfy sense and reason.

The life of faith is a hidden life, but unbelief is too open.

To those God gives faith, he gives trialls  
to exercise it.

**Humane wisdom hinders faith.**

### 34 *Observations and Experiences.*

A way to strengthen faith, is to live by it.

The more we live by faith, the more we may, and so on the contrary.

The more faith, the lesse feare.

Even good men live more by sense, then by faith.

As our faith is great or small, so accordingly we are encouraged to obey God.

Faith beleeves impossible things to sense and reason.

By faith we look through death, and see our felicitie.

He that lives by faith, lives a sweet and comfortable life on Christ alone.

Faith in God, and the use of meanes, doe well agree.

The lesse a man apprehends the grounds of his faith to be solid, the lesser shall his comfort be, and the more he applieth the promise to himselfe, and apprehends the unchangeablenesse of God in his oath and promise, the more strong shall his consolation be.

#### *Of falls.*

Even good men stumble and fall.

If we have occasion and temptation, and Gods permission, then we fall.

If God withhold his strength, lust soone drawes us aside, and downe we fall.

Such as reproach others for their falls, either have, or are like to fall as much or worse themselves.

*Freedome.*

*Freedom:*

Christs freedom the Saints most prize,  
none so blessed, none so much to be desired.

Christ in his time freeth his from all feares  
and terrors, death, hell, and judgement, and  
from the commanding power of sin, and free  
to noble imployments.

*Friendship.*

When friendship is between good and bad,  
they quickly part, or become alike, for like  
will to like.

A friend must shew himsefe friendly.

He that will accept of all that his friend of-  
fers, may weary him in time.

To affect familiarity with the wicked, is to  
lead our selves into Satans temptations.

*Flattery.*

Flattery gaineth friends, plaine dealing  
makes men foes.

Many can beare flattery, but not reproofe.

*A fault.*

It's best sometimes not to seeme to take no-  
tice of some faults.

Sometimes it is a fault to finde fault, and  
sometimes it's a fault not to finde fault: a  
knowledge and wisdom must determine it.

It's easier to see a fault in another, then  
in our selves, and to reforme one in another,  
then in our selves.

*Good.*

We oft doe the least good to them we owe  
most.

36 *Observations and Experiences.*

A man may doe good in the strength of a lust.

There be many good things will decay if let alone, but evill if let alone will increate.

Parents thinke they doe their children great good, when they make them rich and great in the world: which is to make them great sinners, for then they have little else to doe but to wast the creatures, and live in excessse and idlenesse, lust, pride, and oppression.

*God.*

No voice, signe, or forme, can sufficiently expresse God, either to sense or reason, no finite understanding can comprehend that which is infinite; our understandings are finite, therefore cannot conceive the forme or patterne of an infinite being.

God is the cause of all good, there can be no good at all in any thing which God from all eternitie, hath not decreed to effect, or bring to passe.

What God is, no man can perfectly define, we rather know what God is not, then what he is.

God doth sometimes worke by contraries.

Gods wayes are sometimes secret and unsearchable.

God is neere his when he seems furthest off.

When God seemes to leave a man, then helpe is neere.

God is the center of the Saints lives.

In God is satisfaction, and no changes.

They

*Observations and Experiences.* 37

They that live upon God alone, live most comfortable, they are satisfied, and feare no changes.

We oft enjoy most of God, when we enjoy least of the creature.

The more wise, powerfull, glorious, and eternall God is, the more happy are we in being in his love.

Eyes faile, flesh failes, heart failes, all failes, but God he never failes.

It's a great comfort to a Saint, that God is present in every place.

Such as know God, will trust him with their soules and bodies.

Nothing can free a soule from sin and misery, but God alone.

The lesse sweetnesse we finde in God, the lesse we love him, and the lesse paines we take to obey him.

The sight of God to a Saint is glorious, and the knowledge and meditation of him will raise and enlarge the soule.

So much as we desire God, so much we enjoy him, and so much as we enjoy God, so much we seriously minde him.

All perfections are in God, therefore we may well be content with him.

*Gifts.*

Gifts blind the eyes of the wise.

Great gifts, and great corruptions too, oft goe together.

The greater gifts spirituall or temporall,  
the

### 38 *Observations and Experiences.*

the prouder the flesh is, and the readier Satan is to assault.

Such as act from their gifts, without looking to Christ, are like to fall as *Peter* did.

#### *Glory.*

What a man trusts in, he glories in, and what a man glories in, he trusts in, and is confident off.

When we thinke we most seek the glory of God, we ( too often ) most seek our own.

Vaine-glorious, and simple men, love to shew their authority in needlesse commands.

#### *Griefe.*

It's a great griefe to a childe of God, to speake of any good thing he finds a want of in himselfe.

We cannot heartily be grieved for the sin of another, if we make no conscience of it in our selves.

If we grieve much for any earthly thing, it is a signe we seek not that comfort from God we might and should.

If we did not immoderately love outward things, we would not keep such a doe to get them, nor so grieve at the losse of them as we doe.

It's poornesse of spirit to joy or grieve at any thing worse then our selves, yet this poornesse is in all men.

#### *Honour.*

Honours change manners.

The honour of men is a vanity, a very shadow.

Honour,

*Observations and Experiences.* 39

Honour, ease, and riches, are great things in the eyes of the world.

The more men desire honour, the lesse they deserve, and the lesse they often have.

Such as stand most upon termes of honour, have the least true worth in them.

The more a mans worth is lessened in his own eyes, the more he is honoured in others.

A mans honour is his honesty, &c.

He is free, gentile, and noble, that is a Christian.

*Happinesse.*

Happinesse is not found in honour, riches, nor health.

There is no happinesse, but onely in God alone.

He is happy that God loves, although he know it not, but he that knows it, knows he is happie.

A childe of God cannot be content to be happie alone.

That cannot make a man happie that is mutable, and subject to change.

*Heaven.*

The Saints enjoy heaven out of heaven.

Heaven and glory are ready for the Saints, if they were ready for them.

No man can set his affections on things above, untill he see a vanity and emptinesse in all things below.

Such as count heaven their home, reckon the world a strange Countrey.

*Humility.*

## 40 Observations and Experiences.

### *Humility.*

The more we see our selves, the more we loath our selves, and stinke in our own nostrils worse then carrion.

Nothing humbleth us more then the knowledge of our selves.

According as our humility is, so is our knowledge of our selves.

One may be humbled, but not humble.

Such as are content to be sharply reprov'd of their faults, have humility.

Our ignorance, coldnesse, dulnesse, deadnesse, &c. might humble us.

### *Heart.*

The heart, thoughts, words, deeds, are of one and the same nature.

What the heart likes best, the minde studieth most.

A man knows not what is in his own heart, till tryalls and temptations come.

Great joy in worldly things, and little joy in things spirituall, shew plainly what kinde of hearts we have for God.

We daily finde our hearts are worse then we took them to be.

The heart of man is ready to be glued to every poore contentment.

Many mens braines deceive their hearts.

Unlesse the Lord fix the heart on himselfe, it will be vexed and fastened on things below, and wander after vanities to fill it selfe with all : O the vanity of the minde.

*Watch*

*Watch.*

If we cease to watch our hearts, they quickly become vaine.

A carelesse watching our own hearts, will cost deare.

*Hatred.*

Hatred is irreconfilable.

That sinne that a childe of God most loved before conversion, he hates most when converted.

*Healing.*

God sometimes healeth corruption by not healing it.

*Hope.*

The Saints hope is in heaven in God.

The naturall mans hope is to get riches, honour, costly apparrell, good cheare, ease, and pleasure.

*Habits.*

In acquired habits, the act goeth before the habit, and prepares for it, but in infused habits, it's contrary, for as we have first the faculty of seeing before we see, so we have first the infused habit, before we exercise the operation of it.

*Of infirmities.*

No childe of God is free from infirmities, errors, falls, and defects.

If we did live more by faith, our infirmities would be lesse.

An infirmity is some weaknesse, which hindreth us, that we cannot doe the good we would, but doe the evill we would not.

An

42 *Observations and Experiences.*

An infirmity is an impediment that one would faine remove but cannot.

A sin of infirmity is alwayes attended with grieve and sorrow, if it be an infirmities, those in whom it is do desire to be informed of the evill of it, and are willing to be reprov'd for it, and would know how to leave it. they plead not for it, but complaine to God against it, they are ashamed of it, and are grieved and abased for it, and use all the meanes they can against it. *Interest.*

Interest blinds mens eyes.

*Inclination.*

Our inclinations declare what we love.

*Idlenesse.*

An idle person is fit for nothing but sinne and temptation.

An idle life is much loved and entertained of most men.

*Ignorance.*

Ignorance is the cause of all evill

Devotion with ignorance breeds superstition, idolatry, and persecution.

Hope with ignorance causeth presumption.

Feare with ignorance causeth desperation.

Ignorance causeth men to lay a plaister on a sound place:

*Judgement.*

True judgement stands not upon number nor multitude.

*Impossible things.*

It's impossible to be conformable to Christ,  
and

and the world, to obey God, and the world.

*Joy.*

Every heart seekes joy, such as it is.

There is no sound joy in outward things, they reach not the heart, but the fancy.

Worldly joy and sorrow last but a night.

Outward joyes make a great noise, but never truly heale and comfort the heart.

While we live here, we have joy and griefe mixed ; not this life, nor our bodies will admit of perfect joy.

Spirituall joy opposeth carnall, and carnall spirituall, the more we relish heavenly, the lesse we relish earthly, and the more we relish earthly, the lesse we relish heavenly.

In temporall things our joy is greater then the cause, in spirituall the cause is greater then the joy.

Spirituall joy eats out carnall mirth, and carnall mirth hinders spirituall mirth.

None can joy in God but such as injoy him.

The strength of our joy depends upon the infallibility of our hope.

Now joy is in the Saints, when they are in heaven they shall be in joy.

*Knowledge.*

Knowledge is better then gold, and wisdom is better then understanding.

Knowledge is not given to keep, but to impart.

Knowledge is good, but the means of getting it is not alwayes good.

Know-

#### 44 *Observations and Experiences.*

Knowledge onely in the braine, will not  
subdue sinne nor Satan.

He knows not himselfe, that knows not  
that he is (in himselfe) as base as the Devill.

We know but in part.

It's easier to informe the understanding,  
then to subdue the will and affections.

Knowledge is to be reckoned by practice.

Such as know good things, cannot but  
love and affect them.

That knowledge that is from God, subjects  
the soule to God.

By neglect a childe of God may exceed-  
ingly decay in his knowledge in the truth.

In the use of the Scriptures, knowledge is  
gotten.

*Light.*

Light causeth them that see it to follow it.

Many goe beyond their light.

The light of truth is knowne but to a few.

*Life.*

The most men seek life where it is not.

We live in that we minde and love.

Where our life is, our hearts are.

Such as our life is, such is the nourishment  
of it naturall or spirituall.

Every life is fed with that which is surable  
to it, the body cannot be satisfied with that  
which is spirituall, nor the soule with that  
which is naturall.

It's a poore life to live naturally, and be  
dead spirituall.

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ing, and we live laughing, and dye sighing.

The life of man is like a shadow, something next to nothing.

This life keeps us in slavery at the best, it's but a variety of vanities.

Mans life is vaine, and subject to many dis-commodities and miseries without number.

Mans life is folly, and his death rottenness.

Many have comforts few, crosses frequent, pleasures short, and paines lasting.

God mixeth the life of man with prosperity & adversity, to shew they are both empty.

This life is beset with death, tends to death, and ends in death.

*Love.*

Love begets and kindles love.

Love disputes least, and doth most.

Nothing is more active and stronger then love.

Love will venture upon great difficulties.

Love is strong and powerfull to carry on through all.

Love and labour goe together. What will not one doe for that he loves ?

Love may be perswaded, but it cannot be compelled.

Love not begun upon good termes, will end in hatred.

Love is the greatest Commander in the world.

Love will have i'ts way at the last.

Love built on beauty and wealth, will not hold,

46 *Observations and Experiences.*

hold, because the foundation is sandy.

Love is active, when it is not knowne, and cannot be required.

Love that is not constant, is false love.

Fooles love lightly, and leave as lightly.

Forced matches are empty of love.

In love there is no lacke, in good will there is no want.

A man will beare much, when he knows it comes from love.

Union breeds love, and love simpathy and compassion; but where self-love prevails, union and love are absent.

Arguments of love, are futable to the nature of man.

We are made like the things we love.

Kindnesse puts an obligation upon the spirit of love.

Where love is, duties are frequent, and done with ease and delight.

Where love is wanting, all things are taken in the worst part.

Such love the way of God, who hate all that is contrary to it, and practise it when it is most despised.

The more we love Christ, the more we remember him and his love.

As our love is to God, so is our love to his Word.

It's naturall to love ease, liberty, and carnall pleasure.

The power of sin, stands in the love of it.  
Selfe-

Self-love blinds us, and deceives us exceedingly, it's a dangerous enemy.

When our love to God runs high, our love to the world runs low, & so on the contrary.

We may apprehend the love of God, but we cannot comprehend it.

The love of God makes a soule mourne for sin, more then any thing else.

Such as would be affected with Christs love, must dwell upon the consideration of the excellency of it.

Such things as we love we keep with care, possesse with joy, and loose with griefe.

As our longing is to enjoy God, so is our love to him; such as greatly love the Lord, greatly long to enjoy him; for as our love is to any thing, accordingly is our endeavour to enjoy it.

According to the measure of the manifestation of the love of God to the soule, so accordingly it is filled with peace and joy, and beares Christs yoke, obeys him, and is content to suffer for him, and doth all freely.

Such as see Gods love to be the same to them in all conditions, are not troubled when God altereth their condition.

*Losses.*

There is no losse in loosing for God: what we loose for God, will be made up unto us in God

One benefit that follows the losse of outward things, is that we shall never be troubled with them any more.

Many

48 *Observations and Experiences.*

Many get by their losses.

*Labour.*

All things are full of labour, man cannot utter it.

*Lust.*

Lust is violent, and is past sense and shame.  
Bad discourse inflames lust.

*Laughter.*

Laughter is a vanitie: the wise laugh least.

*Liberty.*

When men thinke to use their libertie, they loose it.

We are more prone to desire outward liberty, then to know how to use it.

Such as plot and plead for liberty for the flesh, are very carnall.

It is not fit to give young people halfe the liberty they would take.

Young people doe not know, nor will beleeve how slippery their state is, till they come to feele it by their falls.

Many study more how to keep outward liberty, then how to part with it; the last is the best.

It is the greatest liberty to enjoy God, and a free heart to serve him, and to have the lets removed.

Too many of the Saints abuse their Christian liberty.

To be free from sin, is liberty indeed.

*Motions.*

Forced motions cannot be perpetuall.

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*Minde.*

This world cannot satisfie, nor containe the minde of man.

Worldly things are not good enough to stay our minds upon.

Such as minde things above, favour them, and have interest in them.

By minding things above, we are freed from many idle fancies.

When our minds are not fixed, they rove any where, and are no where to purpose.

Our minds are where our hearts are, and that is where we love.

Our minds doe too much partake of the temper of our bodies.

God hath enabled some to make glad the sorrowfull minde.

*Mirth.*

In vaine mirth there is no true joy.

The mirth of the wicked is vanity and madnesse.

Naturall mirth ends in sorrow and sadnesse.

In naturall mirth, when we are most merry, we are nearest to danger.

When men are most chearfull and merry, they are most free and bountifull.

*Meditation.*

Meditating on the sweetnesse of outward contents, glues our hearts to them.

The more our thoughts are above, the more is our joy, and the more we avoyde the snares below.

50 *Observations and Experiences.*

It is no burden to fix our minds & thoughts on things above, where our life, joy and treasure is.

There is much sweetnesse and profit in the consideration and view of the severall passages of Gods providence to us & ours, inward and outward, of the time past : if it were well minded, it might strengthen our faith, and draw out our hearts to God, and enlarge our thankfulnesse : who so is wile to observe these things, shall understand the loving kindnesse of the Lord.

By meditation we retaine truths, and are enriched by them; it makes them sweet to us, it's the way to knowledge, the mother of wisdom; it refines the judgement; it cuts off errors in judgement and practice; it makes the mercies of God fresh and sweet to us; it increaseth love; it's the life of hearing, reading, conference, &c. it reveales truths to us, and acquaints us with our selves; it makes all to become our own; it settles truth upon our spirits; it removes lets, and breeds affections, and quickens them; it makes hard things easie; it fills the soule with experience, and enableth us to apply it to our own benefit and others; it fires the soule with love, and sends it up to heaven.

By the neglect of meditation, we loose a great treasure.

Unlesse by meditation the judgement be refined and settled, and so work it upon our affections,

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affections, and lay it up in our minds, Gods meanes, and our hearing and reading comes to nothing.

*Misery.*

Extreme miseries last not long.

It's no small misery, to have the body and soule, and conscience, all distempered.

God knows the miseries of his, and will send-help in the fittest season.

The better the man is, the lesse he needs to be hid to share with others in their miseries.

*Mercies.*

We enjoy more mercies then we are aware off.

The mercies we enjoy are more and greater then our crosses.

Many possesse many mercies, and yet want the comfort of them.

We come to know the worth of mercies by their want.

*Of marriage.*

There is no outward comfort under the Sunne, so great and sweet, as a married estate affords : what is equall to marriage for the being and well-being of life ; its the prop of mutuall content, the aide of nature, the perfection of health, wealth, beautie, honour ; no condition is sweet, where marriage sup-  
plies it not ; it's the pillar of the world, the preserver of chastity, the glory of peace, and the life of the dead ; no union so strong as this, no joy in any outward union so contentfull as this.

52 *Observations and Experiences.*

There are comforts in marriage that a single life is not acquainted with, and so there are many crosses.

The crosses in marriage goeth to the very heart, yet the comforts in that state exceed the crosses.

The best marriages are not free from crosses.

A married condition is a state of care and trouble.

Marriage breaches are not easily healed, they seeme to be healed before they are.

They provide ill for their own comforts, who in marriage lay a foundation of discontent, as those doe who marry persons of another judgement and practice in Religion.

Every good man is not fit for every good woman.

Persons ill joyned, carry their complaints to their graves.

Few in marriage deny themselves.

In marriage few choose the best things, wealth and beauty are too much desired by the best.

In the choice of a husband or wife, next Religion, care is to be had of their disposition, because we are not made of brasie, but of flesh.

Such as are married need observe all the passages of Gods providence, in bringing them together, that they may see God in it, to increase love, and cause content.

*Mortifi.*

*Mortification.*

The quicker the temptation is a taking, the lesse mortification, when the thoughts of former sinnes prove snares, lust is strong; the more sin disturbs us in duty, the more it prevailes in the heart.

*Of mankind.*

The nature of man is subject to extremities, either to be sad in want, or wanton in fruition.

It's the nature of man, the more he is kept from a thing, the more to desire it.

No man is wholly free from humane frailties, oft he is as a bird caught in a snare before he is aware.

The wit of man is ready to defend that which pleaseth him.

It's not comely for a man to beg, or to complaine: it tends to the grieve of his friend, and the joy of his enemy.

It's best to handle weake persons tenderly, and wilfull ones roughly.

It's but in vaine to trust in men, to day they erre, to morrow they perish.

It is better to trust in the Lord, then to put confidence in Princes.

We need observe humorous persons, for they have sudden pangs and passions, from affection, not judgement, that rise high on a sc-daine, and fall as fast when the humor is over, one sex is more prone to this then the other.

A man may know whether he be good or  
D 3 bad,

54 *Observations and Experiences.*

bad, by observing his principle, and his constant inclination : to will is present with me.

Man cannot make straight that which God hath made crooked.

There is no man so honest and upright, that never swarved from the duty of a good man.

Such measure as we mete to others, we oft meet with.

*Melancholy.*

A small matter sinkes one that is melancholy.

*Of meanes.*

It's hard to trust God for that for which we see no meanes to attaine.

When all meanes faile, God will send help : in the mount will the Lord be seene.

*Of mourning.*

It's best to mourne alone, and to rejoyce with company.

It's profitable to goe to the house of mourning ; and to behold a dying man.

*Of malice.*

The malice of the Devill few know, fewer well waigh, fewer wisely and carefully resist.

*Nature.*

Nature cannot well beare a sudden alteration.

That which is naturall to a man, he is constant in, and acteth unconstrained.

*Necessity.*

He is wise that converteth necessity into a vertue. That

*Observations and Experiences.* 55

That which cannot be cured, must be endured.

*Memory.*

Order is a help to memory and understanding.

*Originall.*

The originall is God, whom if we know, we know the originall.

*Ordination.*

What God hath ordained, it must be: mans ordination oft comes to nothing.

*Order.*

For want of order, some reade much and profit little.

*Offences.*

None are more forward to take offence, then those who are most forward to give offence.

Such as are fullest of failings, can least beare with others failing.

Christ, and his truth, and people, are a great offence in the eyes of many.

*Obedience.*

Obedience is a harsh word to proud persons.

Our obedience to God is most direct, when there is nothing else to sweeten the action.

It is not safe to judge of our obedience by the successes of it, but by the Word.

*Of oaths.*

An oath is of force to him that thinkes it lawfull, & bound to keep it, but when that opinion is ceased, it doth more hurt then good.

Because of oaths the Land mournes.

56 *Observations and Experiences.*

*Of peace.*

Man cannot give peace, unill the LORD speak peace, there is no peace.

Where no peace is, there may be quietnesse or silence.

Those that injoy peace, doe so prize it, that they are afraid to loose it.

The people of God are a peaceable people.

He can easily be at peace with men, that knows God is at peace with him.

When peace among the good is wanting, the Devill works strongly.

When quietnesse is in the heart, there is not much disquietnesse in the tongue.

He that can but a little deny himselfe, may injoy much peace.

*Profession.*

The Saints are subject to let goe their profession.

*Prevent.*

He wills his fall, whose fall he could prevent but would not.

*Providence.*

When meanes faile, God can help without.

Sometimes wise men want bread, politick men riches, & skilfull men favour with others.

The providence of God reacheth all things, yet few observe it.

A froward and discontented spirit, doth not know, minde, nor acknowledge the will and providence of God.

As we are discontented at the providence of God, so much carnall reason, and so much want of faith,  
The

The providence of God discovers his will as well as his Word, though not in the same way.

Every thing happeneth to every man : yet nothing happeneth but what and when God appointeth it.

*Pride.*

That which a man prizeth most, he loves best, and is most provoked when hindred in the injoyment of it.

*Patience.*

Patience suppresseth and restraineth great mischief.

Patience is a salve for all sores.

Patience will keep a man from being miserable, though it cannot keep him from misery.

Impatience doth perplex & distract a man.

He that would be a patient man, must not take liberty to be angry at trifles.

*Of portions.*

Great portions, and great stomachs, high spirits and costly fashions, and great expences, oft goe together.

A lesser portion with prudence in seven yeares may equall one much greater.

*Pride.*

As a naturall man groweth in gifts and parts, so he groweth in pride.

Pride is one of the greatest enemies to the free love of God.

Pride is the nurse of hypocrisie.

The pride of man befooles him.

58 *Observations and Experiences.*

The proudest men are the weakest, and most troubled with discontent.

He that thinkes not himselfe great, thinkes there is no great hurt done, if he be a little wronged.

If we did fully know our selves, we could not be proud.

We are ready to be most proud, of that which should most humble us.

Spirituell pride is usually cured with a fall.

Our delicate fare, costly apparrell, and idleness, causeth the wise to despise us.

*Passion.*

Passion robs us of quietnesse and confidence, which is our strength.

Passion doth no good in the things of God or man.

When we give way to passion, the Devill enters.

Passion distracts counsell and judgement, and causeth to erre in the choice of a right end, meanes, and time.

Untamed passion is the cause of unquietnesse.

The cause of anger and passion, is ignorance and pride.

Contrary passions are cured with their contraries, as mourning is with joy.

As unhewen stones, so unhewen spirits are unfit for the house of God.

*Of poverty.*

Some to escape poverty, run into greater poverty.

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*Observations and Experiences.* 59

It's better to be poore, and weaned from the world, then rich, and covetous.

Many are much afraid of poverty, yet it never did any hurt.

The poore are out of danger of being flattered.

The heires of heaven are oft pinched with poverty, & Saints who are Kings lie in prison.

Men spend their time in idlenesse, and wast their estate in costly apparrell, and fare, and then say they are not able to supply the necessities of the poore people of God.

A childe of God in his greatest want of outward things, is not poore, because God is his God.

A slack hand in giving to the poore, and a slack hand in labour, each maketh poore.

Some have sweetly injoyed God, when fed with bread and water, and have had sweet smiles from God, when they could not see the face of one friend.

In the want of outward comforts, the Saints have injoyed sweet comforts from God, they have more experience of Gods faithfulness, care, and love, see more of their own hearts, are more spiritual, and humble, and live more upon God, and are more weaned from the world, then those that are rich.

*Prosperity.*

Prosperity swels the heart with pride.

The prosperity of fooles destroys the n.

Prosperity causeth men to forget God and themselves.

Many.

60 *Observations and Experiences.*

Many a childe of God hath found prosperity hath done him more hurt then good.

Outward peace begers plenty, plenty begers security and idlenesse, and idlenesse begers all evill.

It's in vaine for those in prosperity to think it will last long.

*Of pleasure.*

Pleasure is a flattering delight.

The pleasures of the body are the poyson of the soule.

Those whose eyes are open, see outward pleasures to be but meane things.

The more carnall the heart is, the more it affects naturall pleasures.

In idlenesse, delight and pleasures the Devil easily intangleth men in his snares.

They mistake the time and place of pleasures, that expect it in this world: heaven is the Saints place of pleasure.

Sin is desired for the pleasure of it, but there is more grieve & misery then pleasure.

Sinfull pleasure ends in sorrow.

Such as delight in pleasure, shall finde their greatest pleasure become their greatest pains.

Such as thinke on the supposed pleasure and sweetnesse of sin, are deceived and in-snares.

*Promises.*

The promises of God are a great stay and comfort to a childe of God.

The promises of God, are the foundation of the Saints comfort. The

*Observations and Experiences.* 61

The promises of God, are free, full, and firme.

The promises of God beares up the soule in all straights.

There was never any ashamed that did rest onely upon God in his promise.

The promises of God do not make His neither wicked nor carelesse, but more fruitfull and serviceable.

The wicked desire promises for peace, and not to strengthen them against sin.

One promise from a man, pleaseth them more then ten from God.

Some men are freer in promises, then in performances

*Of praises of men.*

He that prizeth others praises, he enjoyes not God, nor himselfe.

*Prayer.*

Necessity teacheth to pray.

When the heart is filled with feares, prayer powres them out.

Prayer puts the heart into possession of peace.

Prayer sweetens all troubles.

That which a man obtaines by prayer, it enlargeth his spirit.

God by prayer supports his in the greatest troubles.

Verball prayer causeth great deadnesse.

There is no duty so counterfeited as prayer is.

*Prayer*

## 62 *Observations and Experiences.*

Prayer is more of the minde and heart, then of the mouth.

When prayer is wanting, the action of sin is as ready as the temptation.

Some pray when they should sleep, and sleep in prayer, and pray when they should worke; but wisdom divides to each their proper time and season.

By prayer we attaine a more sense and feeling of our wants, and more strength to pray.

A good conscience nourisheth faith, and faith prayer.

He that makes prayer the end of his praying, rests in his prayer, and prayes to no purpose.

What many build up by prayer, they pull downe by their practice, by remissness, flightnesse, and frothinelle of spirit.

### *Principles.*

When a principle of error is taken for a principle of truth, the more it is relied on, the worse it is.

### *Preacher.*

He that doth not rightly distinguish between the Law and the Gospel, is not a good Preacher, nor a good Christian.

### *Quietnesse.*

Man disquiets himselfe in vaine.

A quiet soule is the seate of wisdom.

In the worst times, a Saint may quiet himselfe in God.

In

*Observations and Experiences.* 63

In quietnesse & confidence is our strength.  
Untill men be satisfied, they cannot be settled;  
quietnesse is the fruit of both.

Satan hath most advantage against us, when we are troubled and disquieted.

He that is troubled because others words answer not his desires, cannot enjoy quietnesse.

They enjoy most quietnesse of minde, that most submit themselves to the providence of God.

*Reason.*

Naturall Reason cannot be satisfied in things spirituall, because they are above the sight and reach of nature.

*Religion.*

The Saints finde sweetnesse in the bitterest things in Religion.

Where Religion is in truth, it is in power, and it enableth a man to practise it.

There are no people one indeed, that dissent in Religion.

It's not possible for all men to be of one Religion and judgement, because their understandings and ends differ.

When a man differs in Religion, those from whom he dissents, load on him false things, to make him odious: thus many condemn as odious, those whose arguments they cannot answer, nor dare offer to answer.

Most men love that Religion best, which best sutes with their lusts, as, honour, pleasure, ease, and their bellies.

## 64 *Observations and Experiences.*

A forme of Religion, with riches, is imbraced, rather then the power of Religion with poverty.

The Religion of many, is to be irreligious.

In these dayes, iniquity abounds, and many depart from the faith to needlesse disputes, and principles, that destroy the foundation of Religion.

Most men take their Religion upon trust, and hold it by the copy of mens countenances, and certain reservations, and the permission of their lusts.

Mens lives and Religions, are commonly alike.

He that will not leave his sin for his Religion, will leave his Religion for his sin.

A little Religion will goe a great way in great persons.

His Religion is to little purpose, whose knowledge is not distinct and certain.

It makes much for the benefit and comfort of a Christian, to understand the grounds and principles of Religion.

### *Rules.*

When we come to the particular case, if it concerne our selves, we forget the Rule.

A weak mans Rules, may be better then the best mens actions.

The Rules of many mens actions, are one-ly their own wills.

Such as like not the Rules of God in his Word, like the Devils, and their own.

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*Of Ruling.*

When a man comes to Rule, he shews himselfe what he is.

*Reproach.*

What men will not follow, that they will reproach.

*Reproofe for sin.*

Such as are wise, count Reproofe a priviledge.

Poore persons have a priviledge above the rich, in that they are reprooved.

Those that complaine, because they are reprooved for sin, shew their folly.

Those that are angry, because they are reproved for sin, hate not sin.

Reprove a wise man, and he will love thee.

*Riches.*

As thornes pierce the body, so Riches pierce the soule.

Riches are the thornes that choak the good seed, and hinder the growth of good things.

The more Riches a man hath, the more he desires.

The greedinesse is more sharpened by the having them, then in their want.

There are but few that are drawn the nearer to God by Riches.

Rich men commonly doe the least good to others.

Rich mens purses, and poore mens hearts, would doe well together.

God turnes many out of their Riches, because they abused them.

Riches

## 66 *Observations and Experiences.*

Riches insnare many, and are the destruction of many.

Riches are thornes, which if not heedfully handled, will wound us before we be aware.

A rich man that is not liberall, is unworthy the name of a Christian.

Riches, and all outward things, sooner or later, will be as a lier, and waters that faile; and be as nothing to us.

Riches hath made many afraid to confesse Christ, and his truth.

God bestows abundance of outward things upon some, not for themselves, for they need them not, but that they might supply the wants of others, and they keep them for themselves.

Outward things make themselves wings, and fly away.

If Riches doe not leave us, we must quickly leave them.

God is the Saints best Riches.

Religion oft payeth for mens getting Riches, and oft suffers most by them.

He that hath riches, and doth not freely part with them to good uses, his heart is stollen away by them.

### *Reports.*

No good man can escape evill and false Reports of the wicked.

Oft times the best suffer the worst Reports, because they will be no worse.

Such as are much joyed at good Reports, are much grieved at ill. Such

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*Observations and Experiences.* 67

Such as cannot with patience beare ill Reports, cannot live a comfortable life.

*Rest.*

Most men thinke and endeavour to attaine Rest.

Rest is desiræable, but it is not here attainable.

*Scriptures.*

Reading the Scriptures, helpeth the judgement, memory, and affections, confirms faith, and fits us to answer the temptations of Satan.

Such as deny and slight the Scriptures, will quickly become abominable in their understandings, hearts, words, and actions.

When men refuse to be bounded within the bounds of Gods Word, they have fallen into great errors and heresies.

*Security.*

When we thinke we are safest from danger, the danger is greatest.

Satan watcheth most, when we watch least.

*Strength.*

God is the strength of his people.

When men are confident of their own strength, then they are weakest.

God deales out strength to his people walking in his way.

*Snares.*

Snares lie not above, but below.

*Sin.*

Every sin is not alike mortified in a Saint.

Sin is wounded by prayer, and a temptation by resistance.

A lesser sin will make way for a greater, if wee give way to a little, a great deale will follow.

Sin is deceitfull, it hath many wayes and colours to beguile a man, by degrees it steales the heart from God, and settles it in evill.

The want of a true sight of sin, is the cause men love sin, and sleep so securely in it.

Ignorance, and unbelieve want of consideration, and meditation, and not shunning the occasions of sin, cause much sin.

The way to subdue a lust, is not to satisfie it, and to beleve it shall be subdued; assurance of pardon is a good help against sin: if the hatred of sin continue, and griefe for it, use the meanes, and pray in faith against it: such as doe so, shall overcome it.

Sin is easier kept out, then thrust out.

When the motions of sin doe rage, it's best quickly to take the sword of the Spirit, the Word of God, and fight against them.

Custome in sin, takes away the sense and feeling of sin.

A man may sin by omission and commission at one and the same time; and yet know of neither.

Some sins of omission may exceed some of commission.

We oft sin more, and are in greater danger in lawfull things, then in unlawfull, because we feare grosser evils more then secret insinagements in lawfull things.

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To be deliyered from sin, is a great good.

To desire sin, is a misery, and to injoy the pleasure of sin, is a greater misery.

Those sins are most dangerous which seeme vertues, and tend to make vertue a sin.

Few oppose sin, and fewer consider the ground and reason why they oppose it.

Every childe of God hath some sin that easily besets him, which to escape he had need to fly.

A beleever is as subject to commit as great sins now, as those before Christ came.

It's possible for a childe of God to commit a sin, that he hates, & hath truly repented of.

The flesh loveth great sins as well as small ones.

According as a mans sight and sense of sin is, so he hateth it, and himselfe for it.

If a professor of the truth commit a scandalous sin, woe to his peace and comfort; for if he belong to God, it shall vex and grieve him more then all the sins that ever he committed, he shall finde that it's no small matter to dishonour God, it will lie heavie on his heart, and make him weary of his life; it will fight against hi soule; it will deprive the soule of peace, and fill it with horror; it shall cut his heart to consider, that he hath disgraced the truth, and people of God, grieved the Saints, and hardened others in their sin.

Sin defiles, insnares, distracts, and streighteneth the soule; it is the thiefe that stealeth from

## 70 *Observations and Experiences.*

from the Saints much of their strength and comfort.

Did we know what bitter paines our sweet sins will cost us, we would more feare them then now we desire them, we would fly from them as from the Devill.

God sometimes cureth sin by sin, and by the bitterneſſe of sin God weanes his from it.

Sin will tire him at laſt, that loves it beſt.

The knowledge and conſideration of the end of ſin, chaſeth away ſin.

The leſſe ſenſibleneſſe of ſin after it is committed, the more hardneſſe of heart there is.

The more there is of the will in ſin, the greater is the ſin: to forecaſt evill, is a great evill.

The more deliberation, and the weaker the temptation is, & yet ſin, the greater is the ſin.

To ſin againſt knowledge, is of dangerous conſequence.

The leſſe feare we have of ſinning, the leſſe care we have of well-doing; the leſſe zeale in praying, the leſſe fruitfull under the meanes.

Be cauſe ſentence againſt an evill worke is not preſently executed, therefore the hearts of the children of men are fully ſet in them to doe evill: he thinkes he ſcapes now, therefore ever.

### *Of ſolitarineſſe.*

It is not good for weake beleevers to affect ſolitarineſſe.

Satans temptations have come more frequent

*Observations and Experiences.* 71

quent and stronger when alone, and many  
tin more freely when alone.

Satan is most bold when we are alone, and  
his temptations take a deeper impression

*Suggestions.*

If evill suggestions be admitted, they will  
grow and increase exceedingly, into consent,  
and consent into delight, and delight into  
practice, and practice into habit, from habit  
into custome, from custome into senselesse.

*Of small things.*

A small matter will trouble our spirits,  
yea, and interrupt us in our communion  
with God.

*Of suretiship.*

Those who have least cause require sureties,  
as Usurers.

Many have run themselves upon great  
straights, and others have undone themselves  
by suretiship.

He is wise and safe that abhorres suretiship.

*Concerning sleep.*

The more the body is exercised with la-  
bour, the more sleep it requires.

Four houres sleep in a day and a night is  
enough for some, and five for others, six is  
enough for any one.

Some say, they cannot sleep, if they did  
labour and work more, they should sleep  
more.

Much sleep maketh poore, dulleth the wit,  
and looseth time.

*Season.*

## 7.2. *Observations and Experiences.*

### *Season.*

The season of an action, addes to the good-  
nelle of it.

Every thing is beautifull in it's season.

### *Sadnesse.*

Sadnesse of spirit breeds unsetlednesse, un-  
comfortablenesse, & unthankfulnesse to God.

If we be sad, we injoy not the comfort of  
any thing.

An unchearefull spirit is not fit for any duty.

What we goe about unchearefully, we are  
soone weary in, or off.

Sadnesse of spirit helps us to yeeld to  
discouragements.

An unchearefull spirit doth nourish hard  
thoughts of God.

One cause of the sadnesse of a childe of God  
is, because he doth not minde and apply such  
promises as are sutable to his condition, and  
behold, and live on the things above.

### *Satan.*

Sin and Satan are never pleased.

It's a great designe of Satan to cozen the  
Saints of their peace and comfort, and to  
draw the Saints from God, his truth, and peo-  
ple, and that we neglect the meanes, or who-  
ly relie on them.

Satan in his subtilty and malice, watcheth  
to discourage and terrifie the people of God.

It's a deceit of Satan, to put a man upon  
the practice of a contrary duty, to hinder the  
soule, and cause a disorder.

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In good things, Satan separates the meanes from the end, and in evill he labourerh to separate the end from the meanes.

An unadvised resisting of Satan, causeth disappointment.

*Senses.*

The senses of our body doe every day decay by little and little, though we take no notice of it.

Our senses doe often prove traytors to our soules and bodies.

*Soule.*

If our soules be downe, it's best and easiest presently to raise them up by meditation of Gods free love : the longer we stay, the more we may.

*Selfe-seeking.*

All men are full of selfe.

Selfe-seeking is dishonourable and dangerous.

Selfe alwayes aimes at her own ends, and ends there.

Selfe cannot oppose selfe in a particular opposition.

*Spiritualnesse.*

The more spirituall a man is, the more he abhorres and loaths himselfe.

A spirituall man is not alwayes alike, his faith, love, zeale, joy, peace, is sometimes great, and sometimes small, he is sometimes strong, and sometimes weake.

*Saints.*

A Saint lives in the love of God.

The weakest Saint will passe with some graines of allowance, and the best or strongest will not passe without.

*Sinners.*

Some will confesse in the generall, they are faulty, but in the particular utterly deny it.

*Suffering.*

Hope of glory encourageth in suffering.

We cannot suffer chearfully as we ought, unlesse we know and minde our interest in God, and minde sutable promises, and the faithfulness of God in performing them: the necessitie of suffering the end of it, and the reward.

A good conscience, a good cause, and a good call, will cause a sweet suffering.

As our love is to Christ, and his truth, so is our willingness to suffer for him.

It is best quietly to suffer that which we cannot prevent.

It is better to suffer, then to sin.

He that intends to suffer for Christ, must not hearken to fleshly reasonings.

To suffer for small matters in Religion is most honourable. *Single life.*

There be helps conducting to a single life, naturall, morall, and spirituall.

*Surmises.*

Secret surmises doe oft hurt our selves and others. *Seeke.*

**Seche.**

The more we seeke any thing, the more we love it, and the injoyment of it is more sweet unto us.

**Speech.**

Many make long discourses of that which  
a little is too much.

Many love to hear themselves speake, and thinke to please others, because they please themselves.

He is wise who hath skill when to speake,  
and when to be silent.

**Straights.**

God doth provide for his people in their  
straights.

God puts his in straights, that they might live by faith. *Slothfulness* &c.

Our beloved said, Come away, but our sloath, selfe-love, ease, carelesnesse, inconstancy, unsetlednesse, hinders us exceedingly in going to our beloved.

## Time.

Our time is short, as a span, a shadow, a dreame; it's our duty and wisdom to preserve and redeeme it for good actions.

Loss of time is a great loss ; wee loose much time in idleness, and idle visits, in trifling and sleeping : in which time much good might have been done.

**Time is not valued to it's worth.**

A great part of our time slideth away in  
E 2 doing

76 *Observations and Experiences.*

doing evill, and impertinent, and nothing.

He is wise that improveth time.

Time well spent is laid up for the future.

Time past cannot be called againe.

Time ill spent, turnes to great losse, and ends in deep sorrow.

Much time is spent about the body.

We loose much time which we take no notice off.

Time wasteth all things.

Time hasteneth to an end, and runneth to eternity.

Time shall be no more.

We spare not so much time for God as we might.

We doe and will spare time for what we list and love.

That time is well and sweetly spent, in which the soule obeys God, and beholds God and glory, and hath communion with him.

*Of truth.*

Whatsoever is against or without the word of God, is not truth.

That which the most follow, is not truth.

That which carrieth the greatest shew of humility, is not truth.

The authority of men is not alwayes for the truth.

Mans reason cannot dive so deep as the truth.

The more naturall w<sup>is</sup> any is, the lesse capable he is of divine truth.

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*Observations and Experiences.* 77.

Neither the learned nor unlearned can know the mystery of the truth, till God teach it them.

Many will have truth to be error.

Christ is truth, and his Word is truth.

A man may loose Christ in the truth, and close with truth, and not with Christ.

He that receives truth as from men, truth is but a tradition to him.

If truth may have liberty to goe abroad, it will quickly suppress errors.

The greatest enemy truth hath, is con-cealment.

The more manifest truth is, the more glorious it appears.

The glory of the understanding is truth.

Every truth of Christ tends to holinesse.

God esteemes truth above the lives of his Saints.

*Teaching.*

Those God teacheth, he first unteacheth, in making them wise, he sheweth them that they are fools, he convinceth the soule of the folly of it's own wisdom, and of a necessity to be taught, and causeth the soule to see that it is not in it's own power to attaine true wisdom.

Those God teacheth, he meekeneth their spirits, and humblerh the soule to make it teachable, and causeth them to have right ends, in desiring knowledge, and in using meanes to attaine it, and makes them content

78 *Observations and Experiences.*

to be at Gods disposing for the manner and measure of his teaching.

Gods teaching humbleth the soule, the more they know, the more vile they are in their own eyes.

Gods teaching causeth the soule to trust in God, also their knowledge is sutable to their soules wants, and strengthens them against temptations, and preserveth them from many evils others fall into.

So much as we are taught of God, so much we practice; Gods teaching attaines the end of it, which is practice, therefore if thou art taught of God, thy conversation shall shew it: the wisdom from above, is full of good fruits: so it causeth them to be afraid to sin, and to hate all false ways.

Gods teaching, causeth and raiseth the affections; it's no cold businelle; the more they know, the more they love God, and doe act more for him; as our knowledge is, so is our practice.

He that is taught of God, he never thinks he hath knowledge enough, but still thirsts after more, and is thankfull for that he hath.

*Toleration.*

Where persecution is, there is no toleration; where there is toleration (in differing opinions in Religion) there is no persecution.

Those who make others causes their own, plead for toleration. It

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It is but hypocrisie to professe another Religion, then that which is in their heart.

*Talent.*

He that useth not, or abuseth his talent, looseth it.

*Tears.*

The apprehension of Gods love, will cause teares freely.

*Trouble.*

There is nothing but trouble under the Sunne.

It's in vaine to expect to live in this world without trouble.

The lesse trouble men expect, the more they oft meet withall.

We should not be so troubled in trouble, if we did look more to God in his promise, and lesse upon the trouble.

God removes great troubles from his, or giveth them strength to beare them.

There is no trouble so great, as the trouble of an evill conscience.

Selfe cannot stay, or check it selfe, much lesse recover it selfe out of sinfull trouble.

A soule cast down by selfe, or Satan, rests not in God, but in trouble.

To say in great troubles, be content and joyfull, it is easie, but to be so is hard.

So much as a Christian is stored with promises, he is able to beare troubles.

In trouble we are prone to forget that which makes for our comfort.

80 *Observations and Experiences.*

He that is little in his own eyes, will not be troubled if he seeme so to others.

A troubled soule is not fit to doe or receive good.

Weake mindes seek ease in changes.

There are but a few that in trouble expresse a free spirit, and an enlarged heart to God.

Few in trouble expresse faith, wisdom, patience, humility, contentednesse, comfort, joy, and thankfulness.

*Tryalls.*

Those who are least exercised with tryalls, have the least wisdom and experience.

*Thoughts.*

Our evill thoughts are many.

All actions are nourished by thoughts.

Thoughts kindle and inflame affections.

A mans most & worst sins are his thoughts.

The most of our thoughts are vaine, and come to nothing; oh the vanity of the minde.

Evill thoughts defile our soules and spirits.

A childe of God loaths himselfe for the evill and vanity of his thoughts.

If one sinfull thought be admitted concerning the sweetnesse and pleasure of sin, the will is ready to consent to the motion, and the understanding to forecast the accomplishment, and the affections to adde heat and strength; then the heart travels with iniquity, and by time and opportunity sin is brought forth.

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## *Observations and Experiences.* 81

Where our treasure is, there are our thoughts.

The more our thoughts are above, the more we enjoy God, and the more we avoid the snares below.

He whose thoughts are exercised in the things above, enjoyeth content, sweetnesse and delight.

### *Temptations.*

Temptations tryeth mens strength.

He is wise and strong that stands in strong temptations.

When temptation is absent, a foole is wise and strong, and the froward patient.

Every person hath his speciall temptation, against which he ought to watch.

God lets Satan tempt his, to keepe downe their pride.

Strong and lasting temptations, are to shew us our selves, and our pride.

God takes men off their pleasant lusts, by hideous temptations.

Ranke affections are eaten out by strong temptations.

Satan tempts, that he may tempt, and he tempts not, that he may tempt.

Those temptations are most dangerous, that most sure with holy ends.

An over much feareing a temptation, and a weake purpose to resist it, weakeneth us, and encourageth Satan to tempt.

## 32 Observations and Experiences.

Such as slight temptations, are most like to fall by them.

The more of the fruits of the Spirit any hath, the more they need to pray against Satrans temptations.

When we are tempted, it's not best to stand reasoning with the temptation, but immediately shun the occasion, and fall to prayer.

We cannot withstand the least temptation without the helpe of God.

*Tongue.*

Rule the tongue, and rule all.

The tongue no man can tame.

*Thankfullnesse.*

Our natures are averse to it.

The sence of want of one mercy, steales from us the remembrance of many, and all thankfullnesse for them.

*Thirst.*

Spirituell thirst is as strong as naturall, if not stronger. *unbeliefe.*

Impatience, and discontentednesse with our estates, immoderate care, and desire of the world, are the fruits of unbeliefe.

Unbeliefe is the cause we depend no more on God for soule and body.

*Of unwillingnesse.*

What men doe unwillingly, they doe not effectually. *Of unthankfullnesse.*

The more spirituall any are, the more thankfull they are to God and man.

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## *Observations and Experiences.* 83

Ignorance, forgetfulnesse, and pride, cause unthankfulnesse.

The not observing the severall passages of Gods providence to us, is a cause of unthankfullnesse.

The beholding and minding the things of heaven, provided for the Saints, causeth them to be content and thankfull in any condition and straight.

### *Of usury.*

Usury is, and is like to be in request, because to lend without, is out of fashion.

Who oppresseth most? he that lendeth upon use, or he that can lend freely, but doth not.

To be tyed to pay use, when the profit is uncertain, is a meanes to fill men with care, trouble, distrust, if not with oppression.

### *Vertue.*

Some pretend a vertue to cover a vice; this is base.

### *Vanitie.*

Every man at his best state, is altogether vanitie.

The Lord knoweth the thoughts of man, that they are vaine.

### *Of Want.*

Some have little, and want little; many have much, and want much.

He that can beare outward want contentedly, is a strong man.

84 *Observations and Experiences.*

It's a sin, and a great dishonour to a childe of God, to say or thinke he shall want, or to say, what shall I doe.

If hands, state, and friends faile, God will supply some other way.

A childe of God never is in want ( though he may thinke he wants ) because he is possessed with all things ; God is his God.

It's best to want that which we cannot enjoy, unlesse we sinne.

*Weeping.*

Excesse in weeping, is against nature, reason, and Religion.

Many make a Christ of their teares.

*World.*

The whole world is a vanitie of vanities and vexations.

*Will.*

To will is naturall, but to will spirituall is above nature.

He cannot resist a sinfull will, who hath no other then a sinfull will.

A man may perswade the will, but it cannot be compelled.

To make Gods will to depend on mans will, is to deprive God of his honour.

When we want a will to doe a thing, wee pretend want of power, and say, I cannot.

Many prefer their wills before their lives ; for when they are crossed, they wish for death.

The creature cannot doe more or lesse then God will. Those

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Those vertues that adorne the will, as love, mercy, justice, are more glorious then those that adorne the understanding, as wisdom, power, &c.

If the will gets into the understanding, it puts all the powers of the soule upon action.

As the will is, so answerable is the endeavour.

*Wit.*

A dull wit is fittest and best for him that wants discretion.

*Winde.*

Most men feed upon winde, yet there is no satisfaction in it.

*Words.*

Many in stead of prooffe, will give big words, but bare saying is no prooffe.

*Wonder.*

For men not to prise their best workes, is a wonder.

Naturall men wonder at worldly and sensuall things.

It's no wonder if a naturall man seeke himselfe in all things.

*Wisdom.*

Wise men forecast how to doe most with least noise.

It's wisdom sometimes to let passe, and take no notice of a fault.

To feare to sin is wisdom, and to depart from evill is understanding.

Wisdom goeth as farre beyond folly, as light beyond darknesse.

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## 86 *Observations and Experiences.*

It's a speciall piece of wisdom to finde out and improve such places of Scripture, as are futable to our present condition.

The way to be wise in things naturall and spirituall, is to observe and consider the reasons and causes of things.

It's wisdom to doe that which is safest.

Wisdom is better then strength.

Worldly wisdom few have, but what they paid too deare for.

The wisdom of man cometh from conference of things past and to come.

The more wise a man thinks he is, the more foole he is.

### *world.*

This world is insufficient, uncertain, and perishing.

Every worldly thing is inconstant, and a vaine vanitie.

Many are deceived by the false and vaine shews of the world.

The nourishing in our selves the love and care of worldly riches, choakes the love of heavenly, and kils many good things in us.

The things of this world are futable to our spirits.

The world affords no stable comfort, it perissheth in the using, and when wee have most need of it.

The lesse the Saints desire the world, the larger their hearts are for God.

The

*Observations and Experiences.* 87

The more we love this world, the lesse minde we have to leave it.

The more men are afflicted, the more willing they are to leave this world.

The consideration of the end of the things of this world, tends to weane from the world.

Such as are full of the world, are empty enough of spirituall things.

He that is full of worldly businesse, needs no other trouble.

The world is a great snare and deadly enemy to spirituallnesse, they are the strangers that devoure our strength.

According as the world is sweet unto us, so accordingly spirituall things are bitter.

The more men possesse of this world, the lesse many use and enjoy; the more we love it, the more we are crossed with it, and the more we have of it, the more we are in want.

*Weaknesse.*

Weaknesse with watchfulnesse, stands when greater strength with selfe-confidence faileth.

The wisest and strongest Saints, are most sensible of their own weaknesse.

*Works.*

To be saved by Christ, and to be saved by works, are contrary, the one excludes the other, Christ will be all, or nothing.

It's possible for a person that beleeves, through weaknesse, to goe aside to the covenant of works.

## 88 Observations and Experiences.

### *Watchfulness.*

Spirituall watchfulness, is a speciall gift of God; a chiefe part of godlinesse, and a speciall helpe to holinesse, and a Saints great privilege.

Because the Saints watch no more, they fall so much.

There is no good order in their lives, who watch not.

Watching keeps the soule awake, and fits us to exercise seasonably the fruits of the Spirits.

### *Of zeale.*

The height of the affections is zeale.

Zeale is the height of love, and the heat of the intention and affection.

Zeale is an affection wound up to the highest peg.

Zeale is the fire of the affections; and it's very hot.

Zeale is good when it's for God, it's evill when it's against him.

The command of God, and Christs love to us and ours to him, begets zeale for him, it kindles it, and makes it burne and flame.

Riches, honour, pleasure, ease, consumeth the Saints zeale, and cooleth them.

The world, and carnall friends, powre much water to quench our zeale.

Zeale should eate us up, and we eate it up.

Every man is zealous for God or himselfe.

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To be zealous for a trifle, is a great weaknesse.

Zeale cannot indure to see God dishonoured in no kinde.

A Saint loaths himselfe, because he hath so little zeale for God, &c.

**A**S it were with wings,  
Mount thy selfe my spirit,  
Unto stable things,  
Without alterings,  
Which all comfort brings,  
Them for to inherite.

Earthly things despise,  
In them take no pleasure,  
But thy selfe advise,  
Higher for to rise,  
Where true substance lies,  
And the chiefeest treasure.

Shadowing things are here,  
Better things are higher,  
In the Heavens cleare,  
Let it then appeare,  
That as things right deare,  
Thou dost them desire.      Earthly

*Earthly things we know,  
Soone away are sliding,  
Here on Earth below,  
They doe ebbe and flow,  
And to dust they goe,  
Without long abiding.*

*Yea, they are by kinde,  
So base and unstable,  
That they should not binde,  
To Earth a pure minde,  
The which we may finde,  
To be honourable.*



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## Counsell.

### Concerning Actions.

1. **S**EE that what yee doe be lawfull : see that your actions have a good foundation, a word of God to warrant them, else they are evill : to doe things not required of God, is the error of the wicked, 2 Pet. 3. 17. that when God shall say, *who required this at your hands*, Isa. 1. 12. (Deut. 12. 32.) we may say, thou, O Lord.

2. Look what yee doe be expedient, the circumstance of time, place, and person, must be wisely considered : to a good action is required that all the circumstances be good.

3. Look to your end, why yee doe what yee doe ; the end and scope of an action conduceth to the being of it : if two duties come together, doe the chiefest first, unlesse works of mercy, and necessity hinder.

4. Look yee doe what is required, because it is required, and as it is required, and when it is required : to doe one dutie and neglect another, is uncomely, give each dutie it's due respect.

5. Look with what affection yee doe what yee doe ; serve the Lord with the best, and  
serve

serve him fully for measure and degree : he that doth these things, his conversation shall be beautifull and savoury.

*Concerning affections, &c.*

1. Ever suspect your judgement and affection, when the cause concernes your selves.

2. Often call your affections to account.

3. When your affections exceed their bounds, aske your soule the reason of it.

4. Let not your judgement be taken captive by your affections : let your judgement command your will, and your will your affections, and your affections your actions.

5. Make not your affection knowne in company, unlessse the cause be extraordinary.

*Concerning afflictions.*

1. Slight not any affliction, nor let it overpresse thee ; consider it's appointed, *Rom. 8. 29.* There is a blessing in every crosse, eye that more then the sharpnesse of the affliction, know the longer it continues, the more thou maist get by it.

2. Consider that nothing can befall thee, but what is appointed by God, *1 Thif. 3. 3.*

3. Search to know the cause why he sends his affliction, that so thou maist be reformed by it.

4. If thou art the Lords, stay thy selfe in the love of God, and attend upon him for the time, manner, and measure of thy deliverance.

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*Concerning Books.*

Study the Scripture, set a high price upon it, keep close to it : next the Scripture, prize those books which keep closest to the language of the Scripture, and doe clearest prove from them what they affirme : Beleeve not any man upon his bare word, if the substance of it be not expressed in the word of God, reject it.

Make much of Christs speaking unto you in his Word, *Heb.* 12. 25.

*Conscience.*

Hearken to the voyce of conscience.

Prize and preserve a tender conscience.

Take heed yee wound not your conscience to please your affections.

*Creatures.*

Expect not much content and satisfaction from the creatures.

So use the creatures, so as to be fitted by them to serve God and man : God gave not the creatures to hurt us.

*Concerning Company.*

Avoid familiarity with such from whom you receive meanes of cooling.

In the choice of a companion, consider ;

What soundnesse of judgement is in them.

What knowledge, and sensiblenesse of their own inward corruptions.

Whether they speake of the infirmities of the Saints with griefe and compassion.

Whether

Whether they doe plainly reprove them for any sinne they see in them.

What are his companions.

Countenance and incourage those who hazard themselves in Gods service, and good causes ; be companions of such, *Heb. 10. 33.*

*Crosses.*

Be not afraid nor offended at crosses, they may doe thee much good, and let out sinfull selfe.

*Desires of the world.*

Wee had need to moderate our desires to things below.

We should rather endeavour to equall our desires to our estates, then to make our estates equall to our desires.

*Excuses.*

Be afraid to cover over any evill with an excuse.

*Errors.*

If you would be kept from errors, pray to God, search the Scripture, labour to be well grounded in the principles of truth, and shun false Teachers, and their writings, *Luk. 21. 8.*

*Of others falls.*

Let the consideration of the many great falls the Saints have had, cause thee to feare thy selfe, to watch and pray to God to keepe thee from falling.

*A friend.*

Esteeme him thy friend, that would hinder thee in sinne.

*Faith.*

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*Faith.*

Live by thy faith, let not other mens beliefe, be the rule of thine.

*Griefe.*

Discover not thy griefes to many.

Discover them to such as are able and willing to helpe thee: the Lord is loving and pittifull, able and willing to helpe, it's best to complaine to him.

*Of good.*

Thinke not much of doing a little good, though it be with great trouble, for to doe good we live.

Esteeme not that thy chiefest good, which may be taken from thee.

*God.*

Be serious and zealous for God.

*Gains.*

Be not greedy of gaine.

*Glory.*

Esteeme Christ, his truth, a good conscience, the sufferings and reproaches of the Gospel, to be your greatest glory.

*Honour.*

Honour the Lord with thy substance:

*Infirmities.*

Beare with the Saints infirmities, and cover them with tenderneffe.

*Indure.*

Indure that which thou canst not escape nor cure.

*Judge.*

*Judge.*

Judge not thy estate by thy knowledge, affections, and actions, but by thy principle.

*Knowledge.*

Prize knowledge above gold, and wisdom above understanding.

*Of lust, of uncleanness.*

1. Beware of fleshly lusts, the sin is great, and the consequence greater.

2. Be temperate in all things, dyet, sleep, apparrell, recreation, &c. feare thy selfe; watch thy senses, avoyd the occasions of evill, as persons, places, &c.

3. Be frequent in fasting and prayer, and look up to God for strength against it.

*Loss.*

What yee loose for Christs cause, loose chearfully, and count it your gaine.

Esteeme sufferings for Christ, the most glorious passages of your life, *Heb. 11. 26.*

*Liberty.*

Study how to part with thy outward liberty.

Esteeme that bondage that causeth thee to sin, and keeps thee from God.

*Live.*

In the use of creatures, live above them.

*Men.*

Be sure yee try men well, and have good experience of their faithfullnesse, before yee trust them with much.

Beware of men.

*Minde.*

*Minde.*

If thou hast a sorrowfull minde, a wearied and distressed conscience, and wouldst have rest, and knowest not what to doe, have recourse to such as feare God, and have a sound judgement, wise and good experience, and have meeke and loving spirits.

*Opportunities.*

Prize and improve opportunities of doing and receiving good.

*Pilgrim.*

Remember you are a pilgrim, and have a pilgrims minde, *Heb. II.*

*Promises.*

Provide severall promises, suitable to thy severall necessities, uses, times, and condition.

*Promise.*

Beleeve the promises of God, meditate on them, apply them, let them satisfie thee.

*Concerning the poore.*

Part with your superfluities for their conveniencies, yea, part with your conveniencies, to supply your poor brethrens necessities, yea, part with some of your necessities to supply their extremities.

*Religion.*

Take heed of such a way of Religion, and serving God, as naturall men like and love.

*Reprooffe.*

Receive reprooffe willingly and profitably : if it be causelesse, revile not, nor be angry.

*Race.*

Run the race set before you, as becometh the Gospel, *Heb. 12. 1.*

*Reproaches.*

Slight not reproaches, if thou beest not so guilty, thou art guilty in part, or art guilty in another kinde, and so it's but a mistake, or thou maist be guilty, it may be it is sent to humble thee, and give thee warning of the same sinne:

*Sinne.*

Observe how sin enters thy heart, and how it gathers strength, and how it sutes with thy corrupt nature, and how the Spirit of God helps thee to resist it, and what meanes doth helpe thee most against it.

Judge not of sin by the matter or act of it, but by the rule and authority of the Commander that forbids it, and consider all the circumstances and aggravations of it.

Take heed least the unmortified roots of sin in you break out into scandall.

Be afraid to sin, and use meanes to prevent it. Consider God hath forbidden it, *Rom. 6.* Consider sin in the nature of it, in the root and fruit of it. It's the price of bloud: there is no true sweetnesse in sin, no contentment, no satisfaction in it, why you should desire it; it fills the soule with wounds, sorrow, bitterness, shame, let experience speake, *Rom. 6. 21. Pro. 23. 8.* Avoide the occasions  
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of sin, evill company, *Psal.* 119. 63. *Pro.* 13. 20. & 6. 9. Places and provocations of sin, idleness, excessive in eating and drinking; order your steps by the Word, and get others to watch over you, receive reproofe willingly and profitably; know, the more you yeeld to Satan, the more you may, he useth to double his temptations when resisted, but give no place to the Devill, if yee yeeld, it will be harder to resist the next time: consider thy relation, art thou a childe of God, an heire of heaven, it's unsutable for thee to serve Satan, to doe his druggery: *Eph.* 4. 20. *Yee have not so learned Christ*: *Eph.* 4. 17. *I say and testifie in the Lord, that yee henceforth walke not as the Gentiles walke in the vanity of their minds: Christ gave himselfe for us, that they might be holy*, *Titus* 2. 14. *Rom.* 6. 10. *1 Joh.* 3. 2. *2 Cor.* 6. 18. If tempted, answer, I am chosen to be holy, I may not sinne, *Rom.* 8. 29. Consider the eye of God is ever upon you, *Heb.* 4. 14. *Pro.* 15. 3. & 16. 6. Can you consider that, and sin in so holy a presence: Remember Christs love, nourish the motions of the Spirit; *walke in the Spirit, and yee shall not fulfill the lusts of the flesh*, *Gal.* 5. 16. Nourish zeale and hatred against sin, every sin: *Keepe your heart, as your life*, *Pro.* 4. 23. Reforme the inside, and Satan shall not prevaile, *Job* 14. 4. Consider the time yee are to live is but short, and *the pleasures of sin are but for*

a season, and a short one, *Heb. 11. 25.* Hearken to the voyce of Conscience, least it be silent, and yee hardened. When the pleasure of sin is presented to thee, present to thy selfe the thing it will leave behinde it, also present to thy selfe a greater and better pleasure and sweetnesse to be enjoyed with God; minde home, and the pleasures there, that are for evermore; *Set your affections on things above,* where your Crowne and glory is, *1 Cor. 9. 24.* Watch and pray for strength against sin, at the first approach of sinne, change the object, and fall to prayer, be not discouraged, if foiled, still resist, beleeve against experience, God will helpe thee against it, *Eph. 6. 16. & 4. 12, 13.* Apply suitable promises against sin, consider *Eph. 5. 5, 6, 7 Rom. 6. 11. Psal. 119. 6.* doe as *Mat. 17. 21.* Reprove sin in others, in case none else doe.

Consider, by silence when sin is committed we have fellowship with it, and breake Gods command, defile our soules, loose comfort, incourage and harden others in sin.

1. It's Gods command, that who sin, *Rebuke before all,* *1 Tim. 5. 20. Pro. 28. 23. & 29. 25. & 24. 25. Thou shalt reprove him,* *Levit. 19. 17.*

2. The Saints have done so with great zeale, *Acts 13. 16. 10. Ezra 9. 2, 3, 4. Psal. 119. 139. Num. 15. 11, 12, 13.* Can we heare false things spoken, and Gods truth, his way, and people condemned,

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condemned, and he silent, where is our zeale?

3. God commends it for a vertue in his people, that *they could not beare with them that are euill*, Rev. 2. 2. To see and heare sin committed with silence, is to beare it; if *Ely* sinned in doing it coldly, 1 Sam. 2 & 3. 13. what shall we say to them that doe it not at all, that neither love to God, his truth, his people, the good of others soules, their own peace, will move them to doe it: doth a friend love as he ought, and heares his friend abused, and is silent, offer not this to God?

4. Reproofe of sin, is a meanes to prevent the contagiousnesse of sin, 1 Cor. 5. 6. 1 Tim. 5. 20. Spare none; if we must take care for the Oxe or Asse of an enemy, as appeares, Exod. 23. 4, 5. then much more for the good of the soule of an enemy.

5. It was *Jobes* comfort, that nothing *could* cause him to keepe silent, Job 31. 34. If he might have been silent, and not sinned, his silence was but a poore comfort.

6. God esteems presence and silence a doing of the action, 1 Cor. 11. 4, 5. with 14. 24 that is, by consent, for they did not all speak; God charged *Ahab* with murder, when *Jezabel* did it, and he onely by consent, 1 King. 18. 19. with 7, 8, 9, 10. Silence is confirmation, as appeares, *Numb.* 30. 14. He confirmed them, because he held his peace when he heard them: So it was not enough, that they sh. d not inco-

cent blood, but that they did not see it, Deut. 21.

7. God deales with those that were present and silent at the committing of sin. as if they had done it, see Lev. 5. 1. & 20. 4, 5.

7. Not to reprove sin, is to have fellowship with it, Eph. 5. 11. Hag. 2. 13. Rev. 2. 20. Jsh. 22. 18, 19, 20. Hence the Saints are called to come out of Babylon, that they might not be partakers of their sinnes, Rev. 18. 2. 4. 2 Cor. 6. I was almost in all evill in the midst of the Congregation, Pro. 5. 14.

Lastly, God saith, He shall dwell on high that stoppeth his eares from hearing of blood, and shutteth his eyes from seeing of evill, Isa. 33. 15, 16. Which shews they can by no meanes indure it.

#### Of speech.

1. When thou speakest of thy selfe, speak modestly without vanity and boasting.

2. Heare much, but speake little.

3. Speake not hastily, consider before you speake : see that in all your words there be truth, fitnesse in respect of time, place, persons, profitablenesse, choicenesse, sobernesse, and moderation in them.

4. If you teach matters of Religion, see that yee prudently understand and faithfully dispense the word of the Lord, be short and fruitfull, and preach against fleshly lusts, doe not affirm or maintain things that are doubtfull, if the Scripture speake it not, be yee silent.

5. If

5. If you speak to such as are troubled in minde, consider what knowledge they have, whether they be strong or weake, whether more or lesse wounded, and for what, whether they be troubled because they are troubled, or for feare of punishment, or for the evill of their sin: observe the persons, age, state, and condition of life, whether they be naturally fearfull and melancholy, whether they be lost or no, and what hinders their leaving, be not too hasty, nor stay not too long, observe a fit season to comfort.

*Of Suretiship.*

*Be not thou one of them that strike hands, and of them that are sureties for debts, Pro. 22. 26.*

Give not thy selfe to Suretiship.

*Saints.*

O deare and precious soules, feare not death, love one another, be obedient to God, make much of his word, rest satisfied in the Scripture.

That which you judge not lawfull to be, admit not to be thought to be, and refuse to be called so, *Heb. 11. 24.*

Own that Church that owns the principles and doctrine of Christ, unlesse there must be an agreement in the principles of faith, wee cannot walke together, *Col. 2. 5.* with *Amos 3. 3.* Follow not every one, *Luke 21. 8.* *Jer. 15. 19.*

Neglect not Christs discipline: rest not in Ordinances: slight not meane gifts.

Of your brethren judge and speake the best, *Mat.* 7. 2. Rejoyce at their wellfare: defend their credit; expound doubtfull matters in the best part, *1 Cor.* 13. 7. give no offence, *Mat.* 18. 7.

*Selfe-deniall.*

Seeke not your selfe out of your selfe, in the conceits of other men.

Admit of that which tends to selfe deniall: deny selfe-opinion, selfe reasoning, selfe-counsell, selfe excellency, parts, priviledges, credit, and all that is great in thy eyes, or that which may make thee seeme so.

Selfe will, selfe-comfort, selfe ends, deny all for the sake of God, his truth, and people.

Also you are like to see divisions and distractions, use meanes to prevent them, *1/a.* 10. 26, 27. see *1 Tim.* 4. 1, 2 & 2. 3. 1, 2. The Sunne darkened, Christ obscured, heaven will shake, and starres will fall from thence, *Mat.* 13. 25. with *H. b.* 12. 27, 28. When you see it, be not you shaken.

*Truth.*

Contend earnestly for the truth, and suffer for it.

Buy the truth, and sell it not; let not mercy and truth forsake thee; betray not the cause of Christ.

Receive not any thing for truth, unlesse it appeare in the Scriptures. If

If it be doubtfull what is truth, consider which most opposeth the practice of the world, which hath the least outward ingagements attending it, which tends most to set forth the wisdom and love of God, which are most for Scripture, and whether their way be in the Scripture, or alledge Scripture to prove their way, which requires most selfe-deniall, which most abaseth man: by these Rules yee may know which is the truth, and way of God.

*Temptation.*

Trust neither your selfe, nor Satan, with any temptation.

*Trouble.*

Joy in trouble and persecution, be content with any condition for a while, it will not be long ere glory come.

*Time.*

Redeeme the time present to doe good in, depend not on the time to come, for it's uncertain, and not at thy disposing.

*Of usury.*

It's better to give usury, then to take it, but to doe neither is best; avoyde both.

*Word.*

Regard nothing but the word of God in matters of Religion.

*World.*

Set aside the vanity of this world, trust not in men.

*wrong.*

Be more willing to receive wrong, then to offer any to any.

*wisdom.*

Be not wise in your own eyes.

*women.*

Many wise and strong men have fallen by women.

Fly young women, admit no talke with them alone, avoyde such persons, places, and occasions, as may tend to insnare thee.

You cannot be too wary, remember how *David* and *Solomon* were snared, and fell greatly, to the great dishonour of God, and his truth, and people, and to their own great grieve and shame, to the joy of their enemies, and to the hardening of them in their sin.

*Yeeld.*

In things concerning your selfe, be yeelding to others as much as you can; but in the truth yeeld not in a little: Remember *Moses* yeelded not a hoofe, though it was but a small matter.

*Zeale.*

Take heed yee decay not in your love and zeale for God, and so fall from your first love.

Counsell



*Counsell to the unmarried.*

**T**hinke not of marrying, untill yee have  
 1. Sought God by prayer, for strength  
 and contentednesse to live a single life.

2. Use such meanes, as may best fit and in-  
 able thee to live a single life. Observe a wary  
 and temperate dyet, and drinke *Jacobs* drink,  
*Joh. 4. 12.* with *1 Cor. 9. 27.* fit company, fast-  
 ing and prayer, meditation on God, diligence  
 in thy calling, &c. It may please God to in-  
 able thee to live chastly a single life.

3. Labour to know the conveniences and  
 inconveniences which attend a married life ;  
 Consider if yee be able and willing to drinke  
 of the bitter cup of discontents, which the  
 married oft drinke off : what cares and bur-  
 dens attend that state.

4. If upon the use of means for some space  
 you finde your heart inclined to marry, feare  
 nothing, calt thy care upon God, be as wise  
 as thou canst, and venture upon a wife or  
 husband in the way of the Gospel ; then

1. Pray to God to give thee a wife ( or  
 husband ) that may be a meet helpe to thee ;  
 a vertuous wife is the crown of her husband :  
 Crowns are rare and honourable ; every one  
 hath

hath not such a crowne, her *prize is far above Rubies*, Pro. 31. 10. No jewell is to be compared unto her, shee is a gift of Gods worth asking.

2. Doe nothing rashly, snatch not the first that comes to hand, prove she well or ill, she may please for a moment, and be a thorne in thy side for ever after.

3. If thou art one of the Lords, marry in the Lord, love such as God loveth: that which is desireable in a man, is his goodnesse, Pro. 19: 22. so 'tis in a woman: men seek wealth and beauty without Religion, but these things cannot supply the want of Religion; externall things will quickly blast, and the most resolved loves vanish, when the fuell of love faileth.

4. Choose one sutable in Religion, how can there be amity and love, where divers Religions are: no opposition is so strong as that which is for Religion; contrariety causeth enmity; Consider Deut. 22. 11. Job 1. 8, 9. 2 Cor. 6. 15. and apply them. Secondly. Marry not as some doe, one as old againe, others as young againe; such matches are unsutable and dishonourable. Thirdly, Choose one of a good disposition, least yee smart for it; a few odious qualities will in time weare off much doating delight. Fourthly, Sutable in respect of condition of life, and ability of body to labour, and fare as thy ability requires; such

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such as must fare and weare that which is costly, and so weake not able to labour, are fit for such as can beare it in respect of their states and minds.

5. Take heed least yee wrong not any in not performing your promise ; also have a care of your carriage , that yee expresse not your selfe in such a way as shall justly cause it to be interpreted love , in that kinde a man may make such a profession of love, and yet so expresse himselfe, as he shall not be ingaged by promise ( when by his practice he is ) and so at pleasure depart, to the great wrong and hazard of the other party, without giving any sufficient reason of it. It were well, if the wrongs of this kinde were severely punished by the Magistrate, to be an example to others.

6. Marry with your Parents consent, *Deut.* 7. 3. *1 Cor.* 6. 36. unlesse they extend their authoritie to the hurt of soule and body ; in some cases, the want of it is not sufficient to hinder, as in case the party hath been married before, as *Numb.* 30. 4. or *Exod.* 22. 16.

*Mutuell Connsell to husbands and wives.*

1. Have a high esteeme of marriage : marriage is honourable.

2. Nourish love, and abhorre all occasions to the contrary, strive who shall love each other.

ther most, and expresse it best, with the most cordiall affection, live and love, and cease not to love, till yee cease to live: love is given to both, to make the miseries of marriage tolerable: have a care yee loose not your first love; so demean your selves, as may best draw forth each others heart in all love and amity, and be ready to expresse love and sympathy.

3. Avoyde a peevish carriage, which provokes to wearinesse, impatience, and discontent.

4. Beare with each others infirmities, doe not fret nor cavill at them, but cover them with tendernesse; if yee have a bad bargaine, make the best of it you can, it's too late now to complain, an eying each others infirmities, deads and kills the affection of love.

5. Impart not your discontents to strangers, nor aske any counsell of them, but with a free consent of both, and that when an absolute necessitie requires it. Such as complain to others, shew their clamorous and turbulent spirits, and want of wisdom of love.

6. If thy husbands and wives vertues be but small, multiply them by contemplation, and by putting upon them the great value of their worth.

7. Observe each others tempers, to prevent discontents, and to preserve and increase love.

8. If there fall out a difference between  
you,

you, be both freely willing the word of God may decide it, and submit to it.

9. Feare breaches, know a small sparke of difference may increase to a great flame, if not timely prevented; expect trouble, and beare with one another, least yee breake that which holds all together, the thred of love: Christs carriage to his is loving, meeke, and sweet, let yours be so.

10. Be both chaste, love each others company, be faithfull each to other, let one house, one bed, one purse, serve them that are but one.

11. Be industrious and provident, that neither of you may want.

12. Hinder not each other in serving God.

13. In matters of Religion especially, doe as yee would be done unto, offend not the conscience.

14. Finde as little fault one with another as possibly you can, and expresse it not in anger, but in love, and when yee be both alone, forgive each other.

15. Tender each others good name.

16. Be fearfull of harbouring jealousies of each other, without a cleare and sufficient ground, least yee wrong each other, and make your lives bitter and burdensome each to other.

*Counsell to the wife.*

1. Love your own husband, and expresse  
your

your love in a reverend, amiable, and modest manner; in thy husband thou maist behōld authoritie, government, forecast, soveraignty, from him thou injoyest countenance, protection, direction, honour, love, &c.

2. Honour your husband inwardly in your heart, and outwardly in your actions, esteeme him as he is, your superior and head, and in lawfull things yeeld to him, let your will be subject to his, have you no will but his, if he speake the word, doe not contest, but in humility yeeld; if he be angry, be yee silent; know the carriage of the Church, as it ought to be to Christ, is to be a patterne to you; and know where love is, duties are frequent, and acted with ease and delight.

3. Obey thy husbands lawfull commands, alas, how hard is the word *Obedience* to many a woman, that hath a proud and stout stomacke, they will professe, they neither can nor will yeeld their necks to be subject in every thing.

The Lord knew that both man and wife would have their wils, though they were quite contrary to each other, therefore the Lord thought fit to order it as he would have it, that the wife should yeeld to her husband, and be obedient to him in every thing; for thus saith the Lord; *wives submit your selves unto your own husbands, as unto the Lord, for the husband is the head of the wife, even as*  
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*Christ is the head of his Church; therefore as the Church is subject to Christ, so let the wives be unto their own husbands in every thing, Ephes. 5. 22, 23, 24.* Therefore, O woman, whosoever thou art, rich or poore, that God hath commanded you to be subject to your husband, and if you doe it not, God will call you to an account for it one day, though it may be your husband is content to let it pass; therefore in the feare of God, consider it, and tremble at the thought of living in the breach of such an expresse and plaine command; consider, *Christ is the Author of salvation to all that obey him*, Heb. 5. 9. it may be; you count it folly and basenesse to be so subject to your husband in every thing, but you will thinke otherwise at the great day, when Christ shall come in flaming fire, to render vengeance on them that have not obey'd him, *2 Thes. 1. 8.* O that yee would goe to God for humilitie and selfe-deniall, to stoop to your husbands lawfull commands, because God hath commanded it, and will have it so.

Though marriage be an equall state, yet the carriage of both is not to be the same, therefore let thy love to thy husband be with a loyall, sweet subjection, without flavoury, and thy obedience shall be a blessing to thee, and an increase of thy inward peace, and joy; also thou shalt avoyde many quarrels, envie, and discontents, which others endure, and by  
thy

thy obedience thou shalt honour God, and be a good patterne to others to doe so also.

*Counsell to the husband.*

Let your carriage be as Christ is to his Church, which is loving, meeke, and sweet.

1. Consider the command of God is upon you, that you love your own wife, and be not bitter unto her : Let love descend first from thee, shee is a deserving object of love ; shee hath forsaken all for thee, and perhaps is shittleffe without thee ; great are her burdens and paines in conception and bearing children, &c. all calls for compassion, love, and tenderneffe : Let thy love be to her, full and free ; love her in some sense better then thy selfe : *Husbands loue your wives, even as christ also loved his Church, and gave himselfe for it ; so ought men to love their wives as their own bodies ; he that loveth his wife, loveth himselfe ; for no man ever yet hated his own flesh, they two are one flesh,* Ephes. 5. 25. 28, 29. 31.

2. Ease thy wife as much as thou canst ; though she be bound to obey thy commands, thou art not bound to command her : also you need not command so many things, nor so frequently, and so the burden of subjection will be made much easier unto her. I conceive it would be much better, and very commendable

dable for the husband, to turne what he may command, into intreaties, or say, wife if you please, doe such a thing ; so would it be no burden to her, it being wholly removed, and more would be done by her, and that with ease and delight. Surely for a husband to command all he may, he will be bitter to her, and if shee should obey, as shee ought, may it not prove very burdensome ; if shee be willing to obey, spare her ; if unwilling, forbear her, that so shee may sin lesse : Say not, thou wilt make her, be not too confident of thy strength, one as wise and strong as thou art, could not doe it ; *Victory is not alwayes to the strong*, Eccles. 9. 11. It is ill grappling with a wilfull and head-strong woman ; one weake in body, may be strong in mischief ; *The tongue is an unruly member, which no man can tame*, James 3. 8, 9, 10. If shee answer not thy desires, informe her of her dutie from the Scriptures, pray to God to set it home upon her Conscience ; if God be not regarded, it's no wonder if thou bee'st slighted.

3. Doe not strike thy Crowne, nor cast it in the dirt, *Pro. 12. 4.*

4. Honour thy wife ; right her wrongs ; suffer none to slight or abuse her in no kinde.

5. Dwell with her, deprive her not of the benefit of thy presence, by long journeys, unless necessitie inforce it.

6. Provide all things needfull for her, that shee

shee may live comfortably with thee; whether shee be good or bad, you ought to doe what you can that shee may live comfortably after your death.

7. Let her share with thee in that which God hath given thee, spirituall and temporall; if thou hast plenty, let her have plenty also, it's but equall, shee shall be sure to share with thee in the ill, in poverty, sicknesse, disgrace, and other miseries; therefore let her share in thy plenty also, let her have for delight as well as thy selfe, make her case thy own, and doe as thou wouldst be done unto, and give it her freely without asking. Some have much, and spend much upon their pleasures, but allow their wives nothing, or as good as nothing; such give their wives ground enough to question the truth of their love to them, for love is bouptifull in a little, much more where there is plenty; that you have is hers as much as yours, for her necessitie and comfort, seeing yee are but one.

These things much concerne the comfort of a married life, and may be of great use to some, into whose hands this may come, if GOD please to set it home upon their hearts.

*Concerning Prayer.*

Prayer is a precious priviledge, and of great use; *Aske, and it shall be given you, Mat. 7. 7. see Iſa. 50. 15. James 1. 5. Luk. 11. 13.* It's a remedy of all evils, *Jab. 3. 18. 10. Psal.*

107. Prayer fits us for those good things wee need, *Exod.* 14. 15, 16. *Jona.* 2. 1. 10. *Acts* 12. 5, 6, 7. *Josu.* 10. 12. *Hos.* 14. 3, 4. *Song* 2. 14. Therefore prize prayer, and frequent it.

Preparation to prayer is a duty, *Levit.* 10. 3. Prepare to meete thy God, *Amos* 4. 12. *1 Sam.* 7. 3. *2 Tim.* 2. 21. The Saints have practised it; *Jehosaphat* prepared his heart to seeke God, *2 Chron.* 19. 3. see *Ezra* 7. 10. Thou wilt prepare their hearts, O God. *Psal.* 10. 17. in the use of meanes.

Promises annexed to preparation; see *Job* 11. 13. 15. to 20.

It's an evill not to doe it, *2 Chron.* 12. 14.

It's a holy consideration of God, and what may best compose our hearts, craving his strength: when thou prayest, forgive, consider *Psal.* 66. 18. *Mark.* 11. 25. *Mat.* 5. 24.

For time and place to pray, *Pro.* 18. 1. *Mark.* 1. 35. or a closet, *Mat.* 5. Be private. *Psal.* 119. 147.

Consider, what may raise thy heart to God, what be thy wants, lets, temptations, corruptions, with sutable promises; let your ends be holy, and right placed, *James* 4.

Consider the attributes of God, *Exod.* 34. Have high thoughts of God, and low ones of thy selfe, *Gen.* 18. 27.

Goe to God with a large and chearfull heart, in assurance of person and prayer accepted; hate hard thoughts of God, *Psal.* 65. 2. & 77. 4. 7. Imbrace

Imbrace that season that God and thy heart sends thee to pray, and quickly imbrace the motion of the Spirit.

Pray to God to teach thee and inable thee to pray : pray not in print.

Reade and meditate before prayer, if time will permit, they fit to pray in prayer.

Fix thy minde upon God in Christ, and thy interest in him, and union with him.

Pray in knowledge, *Job. 5. 14.*

Pray in faith, *Heb. 11. 6. James 16. Rom. 8. 38. Mark 9. 22.*

Pray as thy present state and frame of spirit requires : strive against sloathfulnesse and vanitie of minde : strive for the best affections in prayer, serve the Lord with all thy might fervently ; pray briefly, and often, *Mat. 26. 39.* Minde the time, season, occasion, and persons, what they can beare. In long prayers, take heed of custome, superstition, and ambition ; in short, take heed of coldnesse and carelesnesse : long or short, pray with affection, be surely sensible, with joy, desire, or griefe : see if the heart be as thy mouth.

Consider God in his greatnesse, &c. be thankfull for what you have received, *1 Chron. 15. 13.* Observe order, aske spirituall things before earthly : let mourning flow from faith, *Zach. 12. 10.*

Be as large in thankfulness, as in request.

Be loth to be sent empty away : the life of  
prayer

prayer consists in fervent desires, *Rom.* 15. 30. & 8. 16. *Psal.* 143. 6. Lord give me what I come for.

Pray, as 2 *Cor.* 12. 10. *Acts* 7. 60.

After prayer.

As soone as the dutie is ended: if enlarged, and before others, eye one or more of thy defects in prayer, to humble thee; see how the dutie was inwardly performed, what faith, desires, comforts, God gave thee: Be not over-sensitive of thy defects in prayer.

Consider, *My strength is made perfect in weaknesse: most gladly therefore will I glory, that the power of Christ may rest upon mee,* 2 *Cor.* 12. 9, 10.

Whether enlarged or straightened ( be thankfull ) inward or outward: be the same, because Christ is the same, *Heb.* 13. 8. If enlarged, and faith strengthened, be thankfull; presse after what thou hast prayed for; use the meanes, as, *Pro.* 2. 3, 4, 5. We tempt God to aske, and not to use the meanes; see *Pro.* 20. 4. It's for hypocrites to pray, and then to sin freely, as if they intended to have libertie to sinne.

Expect and waite patiently for an answer of prayer, *Psal.* 40. 1. *Rev.* 3. 10. *Hab.* 2. 2, 3. We should be loath to loose our prayers, eye the promise, least yee faint, *Psal.* 147. 11. Take not a delay, for a deniall: God knowes the fittest season to doe us good in: we waite

to

to see what God will doe ; eye the event of your prayers, and be thankfull for any answer of prayer.

*Directions for hearing the word.*

Prize the Word, 1 Pet. 2. 3. Look to God to blesse it to thee.

Take heed how yee heare, Luk. 8. 18. *Ezek.* 40. 4.

Heare to practise, *Isa.* 55. 3. Beleeve God will blesse it to thee ; eye the promise, *Job.* 7. 17. *Mica.* 2. 3. to the end. *Isa.* 48. 17. *Psal.* 119. 33, 34. & 86. 11. 1 *Cor.* 12. 31. 4. & 3. 4. 22.

Be humble ; *The humble he will teach,* *Psal.* 25. 9.

Come empty of distractions of worldly thoughts and affections, *Exod.* 3. 5. *Pro.* 27. 7. *Luk.* 1. 51.

Pray, shew me thy truth, and blesse it to me, *Psal.* 119. 18. Pray for him, *Col.* 4. 4.

Omit not opportunitie, *Eccle.* 11. 6. Take heed who yee heare, and what yee heare.

*In hearing the word.*

Attend diligently, *Isa.* 55. 23. Watch eyes, eares, hearts, sleepe not , wander not , gaze not, doe as *Acts* 8. 6. Minde that which most concernes thee.

Heare with understanding and judgement, put a difference between truth and error, *Prov.* 14. 15. *Matth.* 13. 13. & 15. 10. *Job* 21. 11.

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Hear it as the word of God, *else it profits not*, Heb. 4. 2. 1 Pet. 2. 3. 1 Thes. 2. 13. Pro. 3. 4, 5. Let it sinke downe into your heart, Heb. 9. 25. Luk. 9. 45. Psal. 119. 11.

*After hearing.*

If God hath blessed it to thee, Job. 14. 22. Mat. 13. 17. Psal. 147. 20. 1 Cor. 14. 25. hold it fast, let it not goe, loose it not the ayre of the world.

Try what yee have heard, 1 Thes. 5. 21. Acts 17. 11. Acts 8. 34. Rom. 3. 8.

Know, *He that planteth and watereth, is nothing*, 1 Cor. 3. 7. Acts 8. 1. with 11. 19. 21. Acts 4. 13. *It's God that gives the increase*, give him the glory.

Thinke on what thou hast heard, Phil. 4. 8. Deut. 3. 39. shee pondered, Luk. 2. 19. meditation helps the memory, and affection, and works an inward feeling of it, if God blesse it, but if we meditate not on it, it will doe us no good, but come to nothing.

Apply what thou hast heard to thy severall occasions.

Practise it, Deut. 5. 1. Mat. 7. 26. Jam. 1. 25. God looks for fruit, Isa. 5. 2. Mat. 21. 34. Luk. 13. 7. *where much is given, much is required*, Luk. 12. 48. Joh. 8. 47. & 12. 40. Practise presently; *I made hast, and delayed not*, Psal. 119. 60. Gen. 7. 23. with 22. 3. *Abraham went presently; they were not to stay, but to step in presently*, Joh. 5. 4. Pro. 24. 33, 34.

G

Con-

Concerning Reading, give attendance to it,  
1 Tim. 4. 13.

To reade with profit requires diligence,  
Pro. 2. 12. Mat. 13. 54.

Wisedome in the choice of matters futable  
to our necessitie and capacitie; and fit time  
to reade in respect of others businesse; God  
hath made every thing beautifull in it's time,  
Eccle. 3. 11.

Pray for a sound judgement, and good af-  
fections; so Pro. 17. 16. An *honest heart*,  
Luk. 8. *wherefore is there a prise put into the*  
*hand of a foole, to get wisdom, seeing he hath*  
*no heart to it.*

After reading meditate, Psal. 1. 2. it makes  
that we reade our own.

Confer on it, pray and praise; *Blessed art*  
*thou, O Lord, teach me thy statutes*, Psal. 119.

He that profits by hearing and reading, he  
must pray continually, 1 Thes. 5. and not be wise  
in his own eyes, Psal. 34. 8. 119. and his ends  
good, 1 Cor. 10. 31. he must love the Word,  
and hearken unto it, Mark. 7. 14. and resolve  
to obey, *John* 7. 17. and search the Scrip-  
tures, and compare them together, *John* 5.  
39.

Isaiah 44. 20.

*He feedeth upon ashes: a deceived heart hath*  
*turned him aside, that he cannot deliver his*  
*soule, nor say; Is there not a lie in my right*  
*hand?*

These

**T**Hese words declare the dead and miserable estate of man by nature.

1. He is without knowledge and understanding, *he cannot see, he cannot understand*; as vers. 18, 19.

2. His food is *ashes*.

3. He hath an appetite unto them; he lives upon them, *he feedeth upon ashes*.

4. The end of his feeding is, that he might *deliver his soule*.

5. His mistake and delusion, *he is turned aside*.

6. The cause of this delusion is from his own heart; *a deceived heart hath turned him aside*.

7. The strength of his delusion is such, that he cannot say; *Is there not a lie in my right hand?*

8. His soule is taken prisoner by Satan, he is a captive to him, and is kept by him, *he cannot deliver his soule*.

9. He sees and knowes his soule is taken, and lost, and he would faine redeeme it againe; he useth meanes to doe it.

10. The fruit of his labours are all lost, all his labours and endeavours, his best skill, and his best actions will not doe him any good, they cannot helpe him; *he cannot deliver his soule*; he would gladly deliver his soule; he would doe any thing he can to doe it, but though he doe his best, it will doe him

no good ; for he cannot deliver his soule.

By *ashes*, is meant that which is not bread ; *Christ is the true bread, his flesh is meate indeed, and his blood drinke indeed* ; other things may be taken for bread, and in appearance have the same colour and forme bread hath, but whatsoever it seemes to be, it's not bread indeed but ashes ; Christ is the *living bread that came downe from heaven*, if any man *eate of this bread, he shall live for ever*, see Job. 6. 32. 35. 48. 51. 55. So that groundlesse hopes, false conclusions, Idolatry, duties, ordinances, comforts, joyes, ravishments, and what else soever yee can name, except Jesus Christ, is ashes. Christ takes from his all their ashes, *to give unto them beauty for ashes*, Isa. 61. 3.

The words opened.

By *heart*, is meant the understanding and will.

*Deceived heart*, mis-informed by Satan, darkened, so that he thinks he is rightly informed concerning the salvation of his soule, but he is deceived.

*Aside from Christ*, in whom is deliverance, rest, satisfaction, and salvation.

*Turned him*, viz. the understanding and will, hath a power to turne the soule.

*Soule*, is meant the whole man, a principle part is here put for the whole.

*Deliver*, escape the danger he is in.

*A lie*, viz. that which will deceive me, in  
not

not being unto me that I take it for, and that I need, that which will never performe that it promisethto me.

*Hand*, that which holds, viz. the understanding, &c.

*Right hand*, the most eminent for use, viz. in those things which are most eminent, and of greatest concernment, the soule is deceived.

*Obs. 1.* Naturall men are content to be at great cost to save their soules, *Thousands of Rammes, ten thousands of Rivers of Oyle, the fruit of their body for the sin of their soules, Mica 6. 6, 7.* This is but ashes.

*Obs. 2.* There is no life nor strength to be expected from ashes, they are no food fit to eate; naturally ashes corrupts and destroys the body; so these fill the soule with corruption, which kills and destroys it; as they that have no bread, must dye for hunger, *Luk. 15. 17.*

*Obs. 3.* The food naturall men live upon is ashes, bread they have none, they know no better, nor desire no bread, *Isa. 52. 2.* They like ashes best, because they are sutable to their natures, judgements, desires, affections, they see no danger in eating ashes, they think it a happinesse to have them, and they expect satisfaction from them.

*Obs. 4.* Eaters of ashes are in a sad condition, they eate ashes and thinke they eate  
 3 bread,

bread, they are deceived ; *Isa.* 29. 2. they follow *vainity*, *Hab.* 2. 3. *the East winde*, *Hos.* 12. 1. *And lay out their money for that which is not bread*, *Isa.* 55. 2.

Therefore consider, what doest thou live upon ?

When thou art empty, what is it that you eye, whether doest thou goe, goest thou to Christ, can you say,

First, *My hope is onely in Christ*, *1 Cor.* 15. 19.

Secondly, I finde no peace, comfort, contentment, satisfaction, in nothing but in Christ, *Phil.* 3. 8.

Thirdly, Is Christ thy life and strength, and nothing but Christ, *Joh.* 15. 5 *Col.* 3. 11.

Fourthly, Can no peace, comfort, praise of men, duties, ordinances, joys, ravishments, satisfie me, nothing but Christ, *Col.* 3. 11. If Christ be so all and all to thee, then thou doest live upon bread, and not on ashes.

*Obs.* 5. There is nothing in man, or can be done by man, that can deliver his soule ; man in himselfe is irrecoverably lost ; if he follow his own heart, he is misled, his heart is deceived, it turns him aside, and leads him to death, if he follow his light, his understanding, he follows darknesse, for his light is darknesse, as *Mat.* 6. 33. *He that walkes in darknesse, knoweth not whether he goeth*, *Joh.* 12. 35. *We were sometimes darknesse*, *Eph.* 5. 8.

*Obs.* 6. Mans heart is not to be hearkened unto,

unto, because it turnes the soule aside from Christ.

What doest thou hearken unto, and live upon. Consider

1. Many in stead of living upon God, live upon a deceived heart, *Pro.* 3. 5, 6, 7.

2. Many live upon sense.

3. Many live upon corrupt reason.

4. Some build their hopes of salvation upon other mens judgements.

5. Many live upon the report of others; it appeares by this, if men speake not well of them, they are greatly troubled, and not able to beare it; by which it appeares, their life is in it: the reason *Laban* made such a stirre for his images, was because they were his gods:

6. Many live upon their reformation, they thanke God, they are not so bad as they have been, therefore they hope now all is well; it's well when men grow better; yet abstinence from evill, is no evidence of grace, for men may forbear the act of sin, for feare of hell, or men.

7. Many live upon duties, and as they increase, their hope and confidence increaseth, but when their duties faile them, their hope and confidence is at an end; by which it appeares, they live upon what they doe, and not upon God; these count their duties, which is their righteousness, gaine, but if they belong to God, they must count againe, as *Paul*

did this their gaine to be *losse for Christ*, Phil. 3. 8.

8. Some live upon their peace, they are quiet, free from terrors and feare of hell in them, therefore they conelude, they are in a good estate, this is a subtile delusion.

9. Many live upon groundlesse hopes, because their sinnes are few, or small, as they thinke, they have hope.

10. Many live upon their inward comfort and joy, that while that lasts, they have much assurance of salvation, but as soone as their comfort and joy, which they sensibly felt, leaves them, their confidence went with their comfort, and leaves them in a sad condition.

11. Some live upon ravishments, and extasies of glory.

12. Many live upon the ordinances of men, are ready to be of any Religion the authority will impose, and so rest satisfied.

13. Many live upon the ordinances of God without God, they rest satisfied, that they frequent the ordinances.

14. Some live upon their confidence of salvation.

15. Many live upon creature comforts, and conclude, God loves them, because they possesse them.

16. Many live upon the Devill, and his word, which is when Satans suggestions are hearkened unto, liked, beleaved, imbraced,  
and

and obeyed : if he say, their finnes shall never be pardoned and subdued, they beleeeve him, and are ruled by him ; this is so to live upon the Devill, as to hearken unto God, as *Isa. 53. 3. to beleeeve in him*, 1 Joh. 3. 23. and to submit to God, James 4. 7. is to live upon God.

A false foundation, and a false life, goe together, and all those who live on any thing besides Jesus Christ, their foundation is unsound, and it will certainly deceive them ; whatsoever their sparkes be, they shall lie downe in sorrow ; as, *Isa. 50. 10. These are lying vanities, and they that hearken unto them, forsake their own mercy*, Jona 2. 8.

*Obs. 7.* A man is prone to follow the advice of his own heart.

The reason is.

First, Because he thinkes his heart knows, and

Secondly, That his heart will not deceive him : but *who so trusteth in his heart is a fool.* Pro. 28. 26. *Isa. 10. 7. Jer. 23. 26.*

Thirdly, Because he is ignorant of the desperate wickednesse of his heart, *Jer. 17. 9. Happy is he that so knows his heart, so as not to trust to it, nor hearken unto it.*

The heart is the cause of all the errors and miscarriages of men, *Out of the abundance of the heart the mouth speaketh*, Luk 6. 45. *Mat. 15. 19. What men thinke, speake, or doe, is from the heart.*

*Obj. 8.* Men seeke deliverance for themselves from themselves.

Men endeavour to deliver their soules. The Reason is ;

First, He judgeth it reasonable that his soule be delivered.

Secondly, He knowes no other way of deliverance, save that of his own, in whole, or in part.

Thirdly, He thinks it concernes him most, and that it is his duty to doe it.

Fourthly, He is perswaded he may deliver his soule, or at least, that without him it cannot be delivered ; this he will not be driven from, till God manifest to the soule the perfection of Christs righteousness, then shall he see the insufficiency of his own, *Rom. 10. 3.*

He cannot deliver his soule.

*Obj. 9.* It is impossible for man to save himselfe, in whole, or in part, it's beyond his power, he cannot doe it ; see *Lam. 5. 21. Jer. 31. 18. Job. 12. 38, 39.*

*Obj. 10.* Untill a soule be convinced, that he cannot deliver himselfe, he rests in himselfe.

God hath not left it to the will and power of man, to deliver himselfe, because

First, That no man *might boast*, *Eph. 2. 9.* and that the pride in man may be dashed in pieces.

Secondly, That man might not live in and upon

upon himſelfe, nor joy in himſelfe, but in the Lord Jeſus, and have no confidence in the fleſh, Phil. 3. 13.

Thirdly, That the love and power of God might be manifeſted, that we might know the exceeding greatneſſe of his power to us-ward, who beleve his mighty power, Eph. 1. 19.

Fourthly, That God might have all the glory, Eph. 1. 6. that no fleſh might glory, 1 Cor. 1. 29. Gal. 6. 14. In the Love ſhall all the children of Iſrael glory, Iſa. 55. 25.

Obſ. 11. All wayes beſides Jeſus Chriſt, are by pathes, aſide out of the way, I am the way, Joh. 14. 6.

Obſ. 12. Gods way and mans way, are contrary each to other; Chriſts way leads the ſoule to Chriſt; mans way leads to himſelfe, to deliver himſelfe.

• 13. We ſhould not be led aſide from Chriſt by any thing in the world: hearken then onely to Chriſt.

Nor ſay; *Is there not a lie?* viz. he cannot aſke the queſtion.

14. The meanes of deliverance are ſo hid from him, that he cannot uſe them; *a lie.*

15. All that man doth reſt upon while he is in the ſtate of nature, is nothing but *a lie.* He is miſerably deluded.

16. The ſtrength and confidence of a deluded man, may be ſo great, that it may ſeeme to him unreaſonable once to queſtion it.

17. A

17. A deluded mans confidence of salvation, may be greater and stronger then the faith of some that are the Lords: and yet be false, a meere delusion of Satan, and a deceived heart.

18. The greatnesse or strength of any mans confidence, cannot assure him that hath it, that it is not a delusion, but it may be proved true or false by the ground of it, the cause and foundation of it; for

If it be built or caused by any qualifications in us, either abstinence from sin, or doing good, or from inward peace or joy, &c. it's all false; but if it be founded upon Christ alone in his free grace in the word and promise of God, *Rom. 15. 4. If we can truly say, In his word doe I hope, Psal. 130. 5. But I hope in thy word, Psal. 119. 81. It is well, if thou wert lost and fatherlesse, Hos. 14. 3. and wert perswaded he had mercy for thee, and didst hope in him for it, as Psal. 33, 18. 21, 22. it is no delusion.*

2 Tim. 3. 16, 17.

*All Scripture is given by inspiration of God, &c.*

**T**Hese words shew the excellency and necessity of the Scriptures, and their exceeding majesty and authority over us.

The Apostle in the 14. verse, exhorts Timothy, and so the Saints, to *continue in the knowledge and practise of the things he had learned*

learned of the Scriptures : and backs his exhortation with two strong arguments : one is because *all Scripture is given by inspiration of God*. As if he should say, if the Scripture were but the inventions of men, in stead of learning and observing them, you might slight them, but seeing they came from God, by *inspiration of God*, wee may not contradict nor slight the inspirations of God, but submit unto them. The other is from the excellency, necessity, and usefulnesse of the Scriptures unto us, in that *they are able to make us wise unto salvation, to instruct us in righteousness, that the min of God may be perfect, throughtly furnished unto every good worke*, vers. 15, 16, 17.

Whence wee learne.

1. That God is the Author of the Scripture, that it is originally from him, God inspired it into them, they received it from him, it is the *saying of the holy Spirit*, Heb. 3. 7.

2. That there is a necessity for men to know and beleeve, that the Scripture is the inspiration of God : for

1. Else they can have no power and authority over the conscience, seeing nothing can binde the conscience, but the authority of God, (truly, or so apprehended.)

2. Else men will not observe the commands thereof, but slight and jeere at it ; as those doe who deny the Scriptures to be from God.

3. Unlesse

3. Unlesse we know and beleewe they came from God, we have no ground of peace and comfort ; for, if they be not from God, how shall I be assured of the truth of them, then what hope have I, but in this life, which tends to make us most miserable.

4. If they be not Gods word and will, we cannot honour God to observe it.

5. To deny the Scriptures to be from God, is to open a gap to all evill and prophaneſſe ; for how will you prove any action to be evill, or unlawfull, but by the Scriptures? if yee ſet aſide the Scriptures, yee will ſoone judge it lawfull to doe what yee pleaſe.

*uſe.* Information, ſeeing the Scriptures are of divine inſpiration, it muſt needs be a very great evill, and a moſt horrible ſin to contemn or ſlight the Scriptures, for in ſo doing they ſlight the inſpirations of God.

*uſe.* Exhortation ; To all that feare God, to look upon the Scriptures to be as they are, the very inſpirations of God, that ſo you may honour it, and obey it.

Alas, into what times are we fallen, that men need to be exhorted to beleewe this truth, which is fully declared in the word of God.

Theſe are the laſt times, wherein iniquitie doth ſo abound, as men are not afraid, nor aſhamed to profeſſe they doe not beleewe it ; one ſaith, they are not from God, but mens

experiences ; another denieth the truth of them, and saith, they concerne him not, and so they are nothing to him : but I trust all that feare the Lord, will prize his truth, keep close unto it, and contend earnestly for it ; for if we let this goe, then farewell all Religion, yea God, Christ, and Heaven, and all ; for if the Scriptures be not true, there are no such things.

It's in vaine to alledge Scripture to these men, to prove the Scriptures to be from God, because they question the truth of the Scriptures : It's necessary to give some Reasons, to satisfie the Reason of such as are not unreasonable, that the Scriptures, called the Bible, are from God, inspired from him.

*Demonstrations that the Scriptures are of God, and from God.*

The Scriptures are either from God, or from men : they are not from men, for these Reasons.

1. Because neither the folly nor wisdom of man, can effect such a worke, to compose the Scriptures, for men as men cannot understand the meaning of them : if they had originally been from men, the same wisdom that invented them, could understand them ; but seeing men cannot understand the meaning of them, nor agree upon any meaning of them, it appeares they are a mystery above the reach of nature.

2. They

2. They are not from men, because it condemnes that which is most excellent in nature, as it condemnes the wisdom of man to be foolishness, in that it cannot understand it, and seeing they cannot know it, they could not cause it; also it is against reason for any thing to condemne it selfe, is it not quite contrary to nature, to condemne that which is most excellent in nature, the wisdom of man is most excellent in nature, therefore the wisdom of nature was not the Author of the Scripture; also mans wisdom esteemes the wisdom of it to be foolishness: contraries cannot agree.

3. The Scriptures are not from men, because the whole scope and drift of the Scriptures, tend wholly to destroy that which the nature of man loveth most, as the way and will of man, yea it requires him to deny himselfe; what is more contrary to nature then this; therefore this never came from the nature of man; besides, it is a strong argument, that the Scriptures came not originally from man, but from God, because they are no whit agreeable to our natures: hence it is worth observing, that we naturally choose and delight to read any Booke rather then the Scriptures; as we see by experience, that those that read much, read little in the Scriptures.

4. Because the Scriptures require that which is beyond the power of man to doe,

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as that he should deny himselfe, which to doe requires a divine power, as the Scriptures and experience teach ; selfe is for it selfe, how then can selfe deny it selfe ; nature doth not require, nor desire any such thing, therefore it's required by some other, which must needs be God ; also it affirms that which is impossible to the reason, nature, and wisdom of man, as that a Virgin should conceive a Son, this is beyond the reach of nature, and therefore it is from God.

5. The Scriptures are not from men, because the more any are ruled by it, and obey it, the more they are hated and persecuted by men ; which shewes it was never the will of man, and therefore it came not from nature, but from God.

6. The Scriptures came from God, because they tend to God, this is a rule in nature, every thing tends to it's center ; a stone to the earth, the waters to the Sea from whence they came ; So the Scriptures tend to God, they run to God, they shew God in his goodnesse, wisdom, power, love ; in the Scriptures there is a divine wisdom, they speak for God, they call men to God, and to be for God, which is the center of the Scriptures.

7. The Scriptures are not from men, because the way of bringing them forth into the world, is quite contrary to the wisdom and expectation of man, who in great matters  
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imply persons that are *wise, great, and honorable*; but they came forth in a quite contrary way, in that meane and contemptible silly tradesmen, *fisher-men, and Tent-makers, &c.* were the publishers and pen-men of the Scriptures, although at the same time there were men naturally wise & learned at *Athens*.

8. The Scriptures are from God, because God hath wonderfully & strangely preserved them, in making the *Jewes*, who were enemies to Christ, and his words, preservers of the Scriptures: also in preserving them, when the greatest men have sought their destruction, by searching for them, and burning them, &c. The like preservation cannot be declared of any other writings that have had so great opposition.

9. The miracles which were wrought at the first publishing of the Scriptures, prove them to be from God; and that there were such miracles, wee have the testimony of those who were enemies to Christ, and the Scriptures, those *Jewes* who did not own Christ, nor his doctrine, who lived in Christs time; saying, *There was a man one Jesus* (if I may call him a man) *who did great miracles, &c.* as *Josephus* & others in their writings testifie. Now what reason can be given, that the enemies to Christ, and his doctrine, should confesse such things of Christ, if they were not true?

10. Lastly, We know the Scriptures to be  
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from God, because we see in our dayes some of those things the Scriptures have foretold, come to passe; which things came not to passe in the course of nature, nor in the eye of reason, as *Mat.* 24. 5. 24. *Luk.* 12. 52, 53. *1 Tim.* 4. 1. &c. *2 Tim.* 3. To beleieve the Scriptures are of divine inspiration, is a work of faith, and unlesse the holy Spirit perswade the soule of the truth of them, there will be doubting; the Lord perswade his of the truth of them, and of their interest in them.

Seeing the Scriptures came from God by divine inspiration, they must needs be truth, therefore we ought to beleieve what it saith, and rest upon it, whether there be reason to satisfie reason or no, our reason is blinde and corrupt.

2. Seeing they are the inspirations of God, it should cause us to prize and love the Word of the Lord; *David* did so, *Psal.* 119. 97. he loved it vehemently, exceedingly, unspeakably: the Saints love the Word, and they are not ashamed to declare their love to it; they love it for the excellency that is in it; they see love, wisdom, truth, purity, &c. *The Word is very pure, therefore thy servants love it, Psal.* 119. 105, 151. It's a light to our feet; the rule of our life; it tends to perfection; it cures all distempers; it's the ground of our confidence; it keeps us from perishing in affliction, 92. It quickeneth us, 93. It rejoiceth the heart, 111. It's

It's lovely, and such as love the Lord, love his word, *Job* 23. 12. Love to the Word, is a holy and strong inclination of soule, or affection of heart, arising from the apprehension of the Author of it, and the excellency and sutable-nesse of it, which causeth the soule to desire & prize it above all things, *Psal.* 119. 17. 25. If yee love the word, then yee will highly esteeme it *above gold, above fine gold, above thousands of gold and silver*, *Psal.* 119. 72. Secondly, then you desire it, love works by desire, great love is attended with great desire, and longing to injoy it. Thirdly, then you will take paines to injoy it, and obey it; love and labour goe together, *Psal.* 27. 4. Fourthly, then you thinke often upon it, for so wee doe what wee love, *Psal.* 1. Fifthly, then it shall rule you; *I have refrained from every evill way, that I might keepe thy word*, *Psal.* 119. 101. To obey it is a fruit of love; so contrary, *Psal.* 81. 11. Sixthly, then it's a griefe to you that others contemne & reject the word; *I was grieved, because men kept not thy word*, *Psal.* 119. 158. *Rivers of waters run downe mine eyes, because men keepe not thy law*, 135. see 139. v. Seventhly, then you hate every thing that is contrary to the word, love works by detestation of that which is contrary to that they love; *I hate every false way*, *Psal.* 119. 104. Eighthly, then you rejoyce in the word, *as one that findeth great spoyle*, *Psal.* 119. 162. Ninthly, then you will rest on  
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what the Word saith ; *I trust in thy word*, 42. Tenthly, then you will part with your sweet sin for the Word, *Psal. 119.* with *2 Cor. 5. 14.* We have cause to be ashamed for our want of love to the Word ; our seldome meditation on it, might convince us of our want herein : To love the word, 1. Pray that thou maist see the beauty and excellency of the Word. 2. Reade and meditate on it. 3. Practise it, and you shall better know it, *Joh. 7. 17.* 4. Abate in carnall affections, for they are enemies to holy love. 5. Consider the Word deserves thy love. 6. Consider it's thine, and those good things contained in it : the more we beleieve the interest in the word, the more we love it ; *Great peace have they that love thy law, and nothing shall offend them*, *Psal. 119. 165.*

3. Seeing they are the inspirations of God, it should cause us to cleave to the Scriptures, heare nothing against it ; prove all things by the Scriptures ; it will be a speciall means against errors and heresies ; Christ made use of the Scriptures, *Luk. 4. 17. to 22.* and directed others to doe so, *Joh. 5. 39. Search the Scriptures, for in them yee thinke to have eternall life, for they testifie of me.*

Some deny that Jesus Christ is God.

The Scriptures prove that Christ is God.

1. Because *as the Father hath life in himselfe, so hath the Sonne*, *Joh. 5. 26.*

2. Because *the Angels ought to worship him*, *Heb. 1. 6.*

3. Because

3. Because *he laid the foundation of the earth*, Plal. 102. Heb. 1. 3. *He created all things*, Col. 1. 6. *He made the worlds*, Heb. 1. 2.

4. *He upholds all things by the word of his power*, Heb. 1. 3.

5. *He is the first, and the last*, Rev. 1. 8.

6. *He was before the world*, Joh. 17. 5.

7. *He is the everlasting Father*, Isa. 6. 9.

8. The Scripture saith expressly, *He is God*: Christ is God; *The mighty God*, Isa. 6. 9. *Very God*, Joh. 5. 20. *The Word was God*, Joh. 1. 1. 14. *Christ who is God over all*, Rom. 9. 5. *unto the Sonne he saith, Thy throne, O God, is for ever and ever*, Heb. 1. 8.

That the holy Spirit is God, the Scriptures declare: the Spirit is eternall, Gen. 1. 2.

1. Because *God is a Spirit*, therefore the Spirit is God, Joh. 4. 24. 1 Cor. 12. 4. God is truth, the *Spirit is truth*, 1 Joh. 5. 6. The Lord is that Spirit.

2. We are baptized in the *Name of the Spirit*, Mat. 28. 19. We are equally baptized in the name of the three, therefore they are one equall in authority.

3. *The Spirit creates*, Job 35. 10. Ps. 104. 30. *God & the Spirit are one, & inseparably God creates*.

4. To be the *Temple of God*, and to be filled with the Spirit, are all one, 1 Cor. 13. 16. with 1 Cor. 9. 19. Luk. 1. 67. 1 Cor. 6. 19.

5. To lie to God, and to lie to the Spirit, is all one, Acts 5. 1. To lie unto the holy Spirit,

rit, 3. v. Thou hast lied unto God, v. 5. 2 Tim. 3. 16, 17. with Acts 16.

6. *The Spirit anointed Christ, and sent him to preach,* Isa. 16. 1. Luk. 4. 18. see *Isa.* 48. 17.

7. If the holy Spirit were not God, whence is it, that a sin against him shall not be forgiven? *Mat.* 12. 32. Shall a sin against God be forgiven, and not a sinne against a creature? therefore the Spirit of God is God, *1 Cor.* 3. 6.

So for those that deny the Resurrection of the body, try it by the Scriptures; of them there are two sorts, some deny the Resurrection, because they beleeve it is past already, and there is no Resurrection but that which is in us. *Ans.* Christ saith, in the Resurrection there is neither marriage, nor giving in marriage, but are as the Angels in Heaven, *Mat.* 22. 30. If you be in this Resurrection, why doe you marry, &c. or will you lay marriage waste, make it needlesse to you, and know who you please, *Gen.* 4. 1. *Heb.* 13. 4. Are you like the Angels in Heaven?

*Sart.* 2. Are those that deny the Resurrection of the body, because they cannot see reason for it.

*Ans.* The Scripture doth fully and clearly prove the Resurrection of our bodies after this life.

*Marvell not at this, all they in the grave shall heare his voice,* *Joh.* 5. 28. 29. At the trumpet of God the dead shall rise, *1 Thes.* 4. 16.

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that sleep in the dust shall awake, Dan. 12. 12. And the Sea gave up the dead that were in it ; and death and hell delivered up the dead which were in them, Rev. 20. 13. Christ is risen from the dead, 1 Cor. 15. 20. I will raise him up at the last day, Joh. 6. 44. *The dead men shall live,* Isa. 26. 19.

2. The dead shall rise, because he that hath said it, is able to doe it ; *There is nothing impossible with God,* Luk. 1. 37.

3. The Saints have beleev'd the Resurrection of the body : *Job saith ; Though worms destroy this body, yet in my flesh shall I see God* Job 19. 26. *I know my brother shall rise againe,* at the last day, Joh. 12. 24. *Our vile body shall be like his glorious body,* Phil. 3. 21.

4. *If the dead rise not, then is not Christ raised ; and if Christ be not raised, your faith is vaine : then they also which are fallen asleep are perished,* 1 Cor. 15. 16, 17, 18. But Christ is risen, therefore *the dead shall rise,* Acts 3. 15. 1 Cor. 6. 14.

5. If the dead rise not, and in this life only we have hope in Christ, we are of all men most miserable, 1 Cor. 15. 19. It's our comfort, death cannot dissolve the union between Christ and a beleever. Rom. 8. 38, 39. *If not any thing shall separate us from the love of God,* with which death shall not ; *Whether we live or dye* 1 Cor. 9. *are the Lords,* Rom. 14. 8.

5. To Consider Acts 26. 8. 2 Tim. 2. 18. Mat. 22. is all one, .

3 1, 32. *Mar.* 12. 18. 26, 27. Though it be incredible to reason, yet we ought to beleeeve it, because God hath said it.

But some will say, this is but the letter, the mystery of it is no such thing; I answer,

1. The mystery was revealed to the Apostles, Eph. 1. 9. Eph. 3. 4, 5. Eph. 6. 19.

2. *Christ is a mystery*, Col. 4. 3. Col. 1. 27. *Christ in us by his Spirit*, Col. 2. 27. Col. 2. 2. Gal. 1. 16.

3. They speake the mystery of *Christ*, Col. 4. 3. and made it knowne by the Scriptures, Rom. 16. 25, 26. *Behold I tell you a mystery*, and it is written, 1 Cor. 15. 51. &c. Eph. 3. 7.

Eph. 3. 7. 2. The mystery is made manifest to the Apostles, Rom. 1. 26, 27. And seeing the mystery is declared in the Scriptures, we are not to seek for another mystery of the mystery, but to understand the Scriptures. They were enlightened in the Spirit, Phil. 3. 3. They were partakers of the mystery, yea, they knew the mystery.

These last times many would depart from the faith, and bring in a mystery of iniquitie, and call it the mystery of God, and of Christ, and the Spirit; and so should deceive many. Wee are forewarned and commanded to hold the forme of sound words; and seeing the Scriptures are able to make the man of God perfect, and to furnish him for every good work, 2 Tim. 3. We neither may, nor need presume above what is written, Rev. 22. 18.

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And so for other things, bring them to the Scriptures to be tryed, and beleeve nothing but what God saith in his Word, and expect not to satisfie Reason in matters of Religion : We beleeve God is without beginning, and present in every place, who knoweth and ordereth all things : but what reason can be given that God is so, is it not beyond the reach of reason, to understand that any thing can be, that never had a beginning ? God is so, else he could not be God ; *Behold, God is great, and we know him not, neither can the number of his yeares be searched out,* Job 36. 26. *Touching the Almighty wee cannot finde him out* Job 37. 23.

So also concerning the Baptisme of Infants, bring it to the Scriptures, and try it by them, see if yee can finde either a command or an example there for it ; wee finde none, if wee admit of one invention in Religion, by the same reason we must admit of many, yea any invention of men : God complaineth of the doing of that which he commanded them not, *Jer. 15. 9. & 7. 31. & 32. 32. 35. Levit. 10. 5. Deut. 17. 1. & 18. 20. Mark. 7. 8, 9.* Did God ever commend or accept of the doing of that which he never commanded ? neither can any thing be well done, that God hath not commanded to be done. If we suffer our selves to be beaten back from this principle, where shall we stay or rest our feete : wee plead for the

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the perfection of the Scripture, see 2 Tim. 3. 16, 17. Secondly, God hath appointed who are to be baptized, and the manner how, see Acts 8. 12, 13. 36, 37, 38. & 2. 38. 41. Mat. 3. 6. 17. 16. Job. 3. 23. Mark. 14. 5. Acts 10. 44. 47, 48. Mat. 28. 19. To sprinkle Infants, is not to answer this Rule. Thirdly, the matter of the Church ought to be Saints, Infants appear not to be so; see 1 Pet. 2. 5. 9. Eph. 2. 19. to 23. 1 Cor. 12. Eph. 5. Acts 20. 28. Fourthly, the being children of beleivers, makes them not to be the children of God, nor to be accounted so, Rom. 9. 8, 9. Gal. 3. 26. 29. Job. 3. 5. 6. 36. But there are severall Treatises of this subject, to which I referre thee.

In a word, try all things by the Scripture : and hold fast that which is good.

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### The severall Branches of the Saints duty and service to Christ every day.

*Walke circumspectly, be yee holy as I am holy?*  
Eph. 5. 15. see Mat. 11. 38, 39.

1. **E**very day to be thankfull for rest, sleep, and preservation from sin, and to *commune with your heart upon your bed, and be still,* Psal. 4. 4. Seriously to minde him, and meditate on him ; *when I awake, I am still with thee,*

thee, *Psal.* 139. 18. and to thinke on such places as these, *Psal.* 19. 15. *Psal.* 73. 28. *Heb.* 13. 8. *Psal.* 104. 34. *Acts* 11. 13. *Psal.* 42. 1, 2. *Psal.* 119. 81, 82. *Jer.* 14. 8. *Psal.* 13. 1. *Exod.* 33. 13, 14, 15. 18. and to crave his strength to walke with him all the day: *Hold thou me up, and I shall be safe*, *Psal.* 17. 5. not else.

2. Every day to live by faith, in all estates and conditions, and in glorification. *The just shall live by faith*, *Heb.* 2. 4.

Concerning the life of faith, see as followeth.

3. Every day, and all the day, to watch my heart, to keepe it still and spirituall content, and thankfull, and to observe the secret motions thereof, least unawares I be caught and insnared in sin, and that I doe not receive any thing without warrant from the Word, *Pro.* 23. 17. *Jer.* 17. 9. *Heb.* 13. 12. *Luk.* 6. 45.

4. Every day to watch our thoughts, that they be holy, or lawfull and seasonable, and to think on such places as these, *Psal.* 139. 17. Such thoughts raise the heart, and make it spirituall, joyfull, thankfull, and serious in all duties and holy services.

5. Every day to hearken to the voice of conscience, prize the peace of it, endeavour to informe it, and not to doe any thing that shall offend it, *1 Tm.* 3. 9. in keeping thy commands, there is great reward; *Psal.* 19.

6. Every day, and all the day, to watch our affections, that they be set upon right objects,

jects, and that they move not contrary to judgement, and that according as the object discernes, that they be not set immoderately upon earthly things, though excellent, desirable, and amiable, and so enjoy them, as expecting every houre to loose them: *Set our affections on things above*, Col. 3. 1. 5 Desire, delight, hope, joy, are the acts of love, they chiefly belong to God; then our affections are set right, when with God we are *sicke of love*, Song 2. 5.

7. Every day to watch our time to redeeme it, because it's precious, and take notice how we spend it, and improve it, to enjoy God, and obey him, and to serve each other in love, *Eph. 5. 16. Acts 20. 31.*

8. Every day to watch the windows of the soule, our eyes, and eares, to keepe them from such things as they would sucke evill from, to *shut eyes, and eares*, if need be, as *Isa. 33. 15, 16. Psal. 119. 37. Job 31. 1.* else much evill will enter in through these flood-gates of sin: but a foole will take no warning, *Pro. 17. 4. & 25. 23.*

9. Every day to watch to observe the creatures, and the severall passages of Gods providence, so as to get good by them, and that we may minde heavenly things, *Mat. 16.*

10. Every day to watch in lawfull things with care how wee use and enjoy them, *viz.* meate, drinke, sleepe, apparell, marriage, vi-

sitations, recreations, our natures are prone to excessive herein, *Luk. 12. 29.* and to receive the creatures with thanksgiving, *1 Tim. 4. 3, 4.* Christ did eate bread, and gave thanks, *John 6. 23.*

11. To watch that wee use not indifferent things securely and carelesly, but have regard to others weaknesse, *Rom. 14. 21, 22.* Requires that we doe not that which is in it selfe lawfull, in case another is offended at it, if we may omit it without sin, if I doe that which is lawfull, I give no offence, and it's his weaknesse to be offended, yet if I doe it to his griefe, my action cannot be defended, neither by the word of God, nor with a good conscience.

12. Every day to watch against every sin, and plead not for any sin, nor lessen it under no pretence of corruption, temptation, the sweetnesse and smallnesse of it, nor inwardly favour it, but resolve and watch against all sin, with the occasions and appearances of it, and be jealous against it, and fearfull of falling by it, and ever to shew some dislike of it, *Levit. 19. 17. Pro. 5. 8* We should be afraid to sin, because it's forbidden by God. 2. It's dishonourable to him, his truth, and servants. 3. It encourageth others to sin. 4. It will fill our soules with sorrow to sin against so loving a Father, and to dishonour him, &c. Having sinned, if but in the least measure, we should be so far from covering it with any pretence,

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or excuse, that we should abhorre it, and our selves for it, with the greatest detestation; see *Exa* 9. 2, 3. *Rev.* 2. 2. *Let every one that name:h the name of the Lord, depart from iniquitie,* 2 *Tim* 2. 19.

13. Every day to watch that our speech be not vaine, idle, and frothy, but savoury, *Psal.* 17. 3. *Eph.* 5. 4. *Psal.* 71. 24. and that I wrett not others words or actions, nor disgrace, nor insult over any; but in stead thereof remember my own weaknesse; the thought of which should cause us to finde lesse fault with others (except necessitie inforce it) the consideration of our own weaknesse, should lay us low and greatly humble us: our pride, unbelieve, hypocrisie, atheisme, thoughts of blasphemy, selfe-love, selfe seeking, selfe-confidence, unprofitablenesse, hardnesse of heart, ignorance, blindnesse of minde, unruly passion, security, lukewarmnesse, coldnesse, abuse of lawfull things, unthankfulnesse for mercies, want of laying to heart the sins of others, want of courage for the truth, deadnesse, dulnesse, heaviness, wearinesse, indevotion, distractions, indisposednesse of heart to doe our duties, forgetfulnesse, inconstancy, walking uncomfortably, with our soules cast downe, &c. 's it so, can we remember these, and not abhorre our selves? When we consider our hearts & lives, we may say with griefe and sorrow, *Lord, what is man: I am nothing, but a very vanity,* 2 *Cor.* 12. 11. with *Eccle.* 1. 2. H 4 14. Eve-

14. Every day to observe the passages of my spirit in my actions and duties, with what knowledge, faith, zeale, love, wisdom, humility, &c. I doe them, how I am sensible of my wants in prayer, and thankfull for mercies; how I waite for an answer of prayer, and observe how he answereth me?

15. Every day to desire and endeavour to doe my dutie, according to my station and relation, *Eph. 6.* To give good example, religious instruction, loving admonition, and seasonable reproofe, endeavouring to doe good to friends and enemies; see *Acts 10. 24. John 1. 40, 41. 1 Tim. 4. 12.*

16. Every day to watch to doe and receive good, to *looke to my wayes*, *Psal. 39. 1. Mat. 26. 41.*

17. Watch against coldnesse and formality, and that I be not taken with the praise of men, mirth, pomp, profit, pleasure, ease, outward contentments, that I exceed not, nor sinke not under any of them; and to see God in others favours and frownes.

18. Every day to take notice and sympathize with the sorrows and sufferings of those that are the Lords, and *be a companion with them*, as *Heb. 10. 23.* To be willing to indure any sorrows and suffering with the people of God, as *Heb. 11.* and for their good to part with estate, friends, libertie, life: see *Psal. 137. 6. Lam. 1, 2, 3, 4, 5 Chapters.*

19. Every

19. Every day to meditate on God, and his goodnesse to me and others, and what he hath prepared for me in heaven, and how I may be preserved from sin, selfe, &c. and order my conversation aright, consider *Gen. 26. 63. Mat. 6. 6.* and doe so, *Psal. 1. 2* & *32. 4, 5, 6.* *Heb. 10. 38. Jos. 1. 8.* By meditation we winde up our minds from things below, *Col. 3. 4, 5.* and so injoy God and our selves, and live in heaven, while on earth. Oh refresh thy selfe with the variety of the invisible comforts in heaven, thy interest in them, the comfort, joy, and rest thou shalt have ere long for ever: meditate on the shortnesse of the time wee have here to live, the miseries that attend this life, how we may prevent sin, deny our selves, beare the crosse, live by faith, be content in want, grow in grace, escape temptation, keep a good conscience; what duties we owe to God and man, wherein we come short; what mercies we injoy, & how we profit by afflictions, how thankful we are to God for his sweet and large love, &c. Set your affections on things above, *Col. 3. 1.* By faith and meditation keepe thy heart there, view thy everlasting glory, fill thy selfe with joy, injoying the joyes of heaven, which are unutterable, unconceivable, and infinite, boundlesse, boundlesse, endless: Oh the greatnesse and sweetnesse of those joyes, pleasures, and delights, which shall never have an end.

20. To deny my selfe, selfe-wit, wisdom, carnall reason, applause, passion, ease, liberty, and all things for God ; consider *Luk.* 14. 20.

33. *Mat.* 16. 24. *Mark.* 8. 34. *Luk.* 9. 23.

21. In all actions, be humble, sincere, *servant in spirit, serving the Lord* ; serious, chearfull, thankfull, *Mat.* 11. 29. *Deut.* 18. 13. *Eph.* 6. 14. *Job.* 1. 47. *Rom.* 12. 11. *James* 5. 17.

22. Daily to use the means to nourish and increase holy desires and resolutions for God, *Psal.* 42. 1, 2. O the strong and restless desires after God, and the unweariedness there of that soule, who hath tasted of the sweetness of his love.

23. All the day long to joy and rejoyce in God, in our interest in him, and union with him, our priviledges and happiness by him, his Word, Saints, the fruits of the Spirit, temptations, &c. as our chiefest joy and great advantage.

24. That I scorne not, nor slight, nor check any with their infirmities and deformities of body, or dulnesse, or weaknesse of wit, or memory, meannesse of outward state, or birth, smallnesse of gifts or parts, but consider *1 Cor.* 4. 7. *Job* 10. 10. *Psal.* 39. 13, 14. 16. *Isa.* 28. 26. in spirituall things, *Ezek.* 16. *Isa.* 43. 23. *Rom.* 5. 11. *Eph.* 2. 20. the love of God makes the difference, if God should convert him, he may soone become better then we.

25. Every day to minde the vanitie and emp-

emptinesse of the things below, the hurt we receive by them, and how we exceed in our affections to them, that they are not our own, they may soone be taken from us, or we from them; and how wee are often distracted and unsetled by them, that wee may with more ease and content want them, and be weaned from them in the injoyment of them, and to use the liberties of this life so as to be bettered by them, *Eccle. 1. 2. & 2. 7. 1 Cor. 5. 25. 1ro. 23. 4. Luke 12. 15.* There is no certainty of the things below, but above is certainty, constancy, and eternity of all excellencies, perfections, and pleasures.

26. To watch our selves in our retirednesse, and solitary seasons, to prevent needlesse feares and thoughts of the pleasure of sin, past, present, or to come; such thoughts cause sin upon supposition, and pollute their soules and bodies with sin, *Gen. 38. 9, 10.*

27. Watch to speake for truth, and contend for it, *Jude 3.* and glory in suffering for Christ, and his truth, *1 Pet. 4. 14.*

28. To consider what times we live in, what they afford, how I may be usefull and finish my course with joy.

29. To take heed and beware of covetousnesse, it deceives and spoiles all, we misdeceive, as if it were better then heaven; against covetousnesse, consider *Hab. 2. 6. Mat. 23. 14. Luk. 6. 2. 25. to end, Phil. 4. 6. 1 Tim. 4. 8,*

9, 10. James 5. 1, 2, 3. Pro. 25. 5. 1 Pet. 5. 9. Luk. 2. 7.

30. Every day to expect troubles and crosses, and to beare them patiently : troubles will come, our life is a life of trouble and suffering, *more then other men*, Psal. 73. 5. *Free not*. Psal. 39. 9. Wee should be so fixed on God, that nothing below should move us, *Phil.* 4. 11. 13. Our spirits should rule the things below, and not be ruled by them ; we should rejoyce in tryalls, temptations, conflicts, disersions, and outward troubles (death it selfe is to make us capable of a fuller enjoyment and communion with God ) *James* 1. 2. &c. If wee should *rejoyce*, how much more should we be content and patient, *1 Thes.* 4. 18. One said, Lord, I will beare any thing, because my sins are forgiven ; a conscience set at liberty, can with ease undergoe a great burden ; Bees gather honey from bitter flowers, as well as sweet ; so should wee from bitter conditions : Crosses are Christs servants, they come and goe at his command, they are sent to doe us good, all is sent in love, and best for me ; God will supply all our wants with his all-sufficiency ; we should not looke so much at freedome from trouble, as to profit by it, to enjoy God by it, and strength to beare it, looking upon all that befalls us, as appointed and ordered by God in his wisdom and love for our good, &c. *1 Thes.* 3. 3.

31. To

31. To shew mercy and pitie to others in their misery, and supply their necessities, according as we are able, freely and willingly, and be more industrious, and sparing in expences, to supply others necessities, especially the Saints, above our ability; let thy heart, house, and hand, be open, joyfully and compassionately supply their necessities; consider *Luk. 3. 10, 11. & 12. 33. Mat. 5. 42. & 7. 12. Gal. 5. 10.* Ease as many mens burdens as we can, be helpfull, have mercy, compassion, love goodnesse, and such like vertues.

32. Watch that wee grieve not the holy Spirit, *Eph. 4. 3.* We quench and grieve the Spirit, when we neglect the motions of it, and slight the comforts of it, seeke comfort from the flesh, feed upon lusts, and spend our thoughts and time upon the outward man, and use spirituall things for carnall ends, and fether the work of the flesh upon the Spirit, slight that which is good and allow of evill, or plot for sin, or cavill against the truth, or omit duties, or slight them, or doe them in our own strength, or slight the fruits of the Spirit, or slight any Saint, &c.

33. Every day to take notice of Gods goodnesse and merrey to us and others, and acknowledge it, in all things give thanks, *1 Thes. 5. 14.*

34. Every day with I blesse and praise thy Name, *Psal. 145. 2.*

35. Every

35. Every day to grow in grace and knowledge, 2 Pet. 3. 18.

36. Every day to beleeeve the present state and condition best for me, Rom. 8. 28. if any thing oppresse thee, use the meanes to remove it, then be content.

37. Every day to cast my care upon God, Phil. 4. 6.

38. Every day to be willing to be dissolved, and to looke for death; *All the dayes of my appointed time will I waite, till my change come,* Job 14. 14.

39. Every day to observe my profiting in Religion, 2 Pet. 3. 18. Heb. 6. 1, 2.

40. Every day to view my actions, and take notice of my failings, omissions and commissions, to be more watchfull against them, and to live by faith in all infirmities above infirmities, as if I had never sinned, living in the sweet enjoyment of the love of God, and so lie downe in the consideration of it.

Saints subject to fall from their first love.

*Thou hast lost thy first love, &c.* Rev. 2. 4, 5.

**C**Hrist commends this Church in vers. 2, 3. and informes and reproveth them in these words, and vers. 5. containes the meanes to recover them from their evill.

In the first verse, he saith, *He knowes their works,*

works; He would have them to know, that he did know and observe all their actions; what their actions were, and with what affections they did them, how they exercised the fruits of the Spirit, and how they decayed in their love to him: which should teach us to observe all our actions, and to ~~make cir-~~  
*cumspectly*, as becometh so holy a presence.

The Saints *first love* is the best

God will be served with the best, with the fullest measure, and highest pitch of love.

The Saints and Church of Christ, need to be informed of their decayes of their love to him.

To leave their first love, is to abate in the degree and measure of love which they have to God.

Gods own people are subject to decline, or leave their first love; this the Scripture and experience testifie.

The causes of our pronenesse to decline in our love to God are many.

1. Our natures are prone to it, we have an apostatizing spirit, and we know it not, or consider it not, *Heb. 10.*

2. Security in us, causeth us to thinke wee are well, and need not feare no danger, and so we fall before we are aware.

3. Is from the insensiblenesse of this sin, it secretly steales upon us, wee fall so easily, and by small degrees, that we perceive it not

till we are downe, nor hardly then ; we need be told, *we are fallen.*

4. Because wee doe not meditate on the love of God, and rest satisfied in it, causeth us to seeke satisfaction elsewhere, and resting satisfied in that we are happy, and what affections & actions we formerly have had for God, thinke wee have done enough : this is a base frame of spirit, that causeth us to *turne the grace of God into wantonnesse* ; such need forget what is behinde, and presse forward, as knowing they can never doe enough for him, who hath done so much for them.

5. Because of the sloathfulnesse of spirit, causeth us to have no minde to stirre to goe to God, or to doe any thing for him ; *sloathfulnesse casteth into a deepe sleepe* : and then we neglect or abate in the use of means, in which we have had communion with God : when we leave our first workes, then wee decline and fall asleepe, God absents himselfe, *while the bridegroome tarried men slumbered and slept,* Mat. 25. 5.

6. Want of watching our hearts and lives : did we watch, wee might observe our coldnesse, and on what our love is set, and so our consciences might smite us for our divided love.

7. Want of faithfull friends to observe and informe us of our declinings from God, and their not using meanes to helpe us.

8. Com-

8. Comparing our selves with those who are fallen, and because wee are like them, we thinke our selves well enough, and so rest satisfied ; and thus we teach, and cause others to be as cold as our selves.

9. *Because iniquity abounds, the love of many waxeth cold.*

This should teach those that stand, to take heed lest they fall, to watch narrowly against all occasions, which tend to draw us from our *first love* ; for

God will have his to know that it is a great evill for to decay in their love to him.

The greatnesse of this sin appeares in these particulars.

1. Because our love is Gods, and he calls for it ; *My sonne, give me thy heart* ; He calls for his own, and it's unreasonable to deny him his own.

2. Love is the best thing we have, therefore we should give it to God, who is the chiefest and best good, therefore he hath right to the highest pitch of our love ; and it's pittie so sweet an affection as love is, should be spent upon any thing but himselfe.

3. Love will be fixed upon somewhat, and it's unreasonable to deny it to God, and give it to the creature ; this were to *for sake a living fountaine for a broken Cisterne*, Jer. 2.

4. God is the same he was, when yee first loved him, then yee looked upon him to deserve

serve the highest measure of love, and could not be loved enough: God is not changed, *Heb. 13. 8.* Therefore the change is in thy selfe.

5. So much as you have left your first love, so much you have left God: God counts himselfe *charged with iniquitie*, when he is forsaken; see *Jer. 2.*

6. In so doing yee greatly dishonour God, as if there were not a fulnesse of perfection in him; if there be in him what yee expected, why doe you love him lesse? thy practise declares thou repentest thee in loving him so much, as if he is not worthy of it; tell me, canst thou mend thy selfe in bestowing thy love elsewhere?

7. Lastly, God hath done much for thee, he hath saved thee from wrath, hell, and destruction, and provided for thee a place of happineſſe with himselfe; yea given thee himselfe; could he give thee more? is all this as nothing to thee? canst thou doe too much for him, that hath done so much for thee? why then doest thou not give him thy *first love*, and love him dearly and vehemently, that hath so loved thee?

*use.* Leaving our first love is so great an evill, that it should greatly humble us.

The meanes God prescribes for their recovery are three; first, to *remember from whence thou art fallen*; secondly, *repent*; thirdly, to *doe their first workes*.

Fallen

Fallen persons may recover, for God useth meanes to recover such ; this his love should worke upon us ; one great cause we doe not our dutie is, because we doe not minde it, our declining might easily be discerned by us, if we did but minde it.

The consideration and remembrance of what we once were, and what we now are, is a speciall meanes to convince one that is fallen.

Consider and see if you cannot remember the time.

1. When your soules *thirsted* more for God, and *hanted* and *brayed* more vehemently *after him* then now ; short breathing is a signe of spirituall decaying, therefore know you are fallen from your first love, *Psal. 42. 1, 2.*

2. See if you cannot remember that time was when you tooke more sweet joy and delight, in drawing neare to him, and in communion with him, then now ; then yee are fallen, and your affections are divided.

3. If you can remember the time was when you had more faith and confidence in God then now you have, then you are fallen ; for a decay in faith, and a decay in love, ever goe together ; the lesse faith, the lesse love, so much unbelieve, so much want of love.

4. If there was a time, in which you were more willing to doe and suffer for God, and to dye to goe home to him, then you have left your first love.

5. Are

5. Are you as frequent in duties, and as much in them now as ever? are not spirituall duties something more wearisome and burdensome to thee, then once they were? then thou art fallen *from thy first love*. Some may say, once I prayed with more faith and fervency, but now they are as my selfe more cold.

6. Have you as much zeale for God and his truth now as ever? the communion of Saints once more desired, loved, and delighted in, then now? if it be so, then you are fallen *from your first love*.

7. If ever you did love the things of the world lesse then you doe now? then you are fallen; for love to the world causeth a decay in our love to God: love not the world: so much as we love the world, so much we come short in our love to God.

8. Can you not say, time was when I was more affected with the love of God, and did more minde him, and his love? then you are fallen; for so much as we forget Gods love to us, so much we forget to love him; the apprehending his love, begets love in us to him; *we love him, because he first loved us*. When Gods love in saving us, did appeare to us to be great and wonderfull, it set our hearts afire with love to him, to live and dye with him, and for him, and because we minde his love lesse, therefore we love him lesse.

If we should compare our selves with these *Epheſians*, whom God finds fault withall, because they left their first love ; what thoughts can we have of our selves, when we consider how far short we come of them ? God saith of them, *verſ. 2, 3. That they could not beare with them that are euill : they could not*, marke, that their love was so to him, and zeale for him was so strong, that it over-powred them, *they could not beare with sinners*. But alas, wee can beare with sin and sinners : *They laboured in the worke of the Lord* ; which implies carefulnesse and diligence in Gods worke : but alas, we are sloathfull and dead-hearted, they were *patient*, they indured all oppositions within and without they met withall ; for *keeping the Commandments of God, and the faith of Iesus*, they suffered much patiently, as appears *Rev. 1. 9*. We are impatient, even at words ; *Thou hast borne* ; which implies, afflictions, sufferings, pressures, we can hardly beare with any thing. *And hast not fainted* : here was their courage for God and his truth, they bore great trials without fainting, we faint under small trials, yea, at the hearing of them.

*For my Names sake* : their ends were holy, they sought not themselves, backs nor bellies, but did all for the name and sake of God ; this holy frame of spirit is a sweet thing ; oh how farre short doe we come of them.

*Obſ.* Many good actions may proceed from  
them

them that are *fallen from their first love* : many good actions cannot excuse for one fault.

*Use.* Exhortation You who are convinced you are fallen from your first love, oh lay it to heart, your declinings from God ; a decay in our outward estate is laid to heart, but our inward decayings should trouble us much more.

*And repent* : the Lord bids thee repent : what repentance is, see *Jer.* 31. 18, 19.

The least declining in our love to God, is cause enough of *repentance* : it's to be laid to heart ; Repentance is a duty futable for a Saint that hath assurance of the love of God.

*And doe thy first workes* : Doe, saith God, the life of a Saint is a life of action ; to live to God, and for God, is no idle life, God requires many things to be done.

*Doe thy first workes* : Repentance without reformation is not sufficient.

Such as leave their first love, leave their first workes ; as we decay in our love to God, so we decay in our obedience to him.

As our love is to Christ, so according is our fruitfulness ; cold love is attended with barrenness.

To *doe our first workes*, is a speciall means to recover our first love.

Meanes to recover our first love.

1. Frequent those duties, meditation and prayer, &c. in which you enjoyed communion with God, in which God conveyed himselfe

selfe to thee ; God may by those meanes fill thee with himselfe.

2. Beleeve God will raise thee up, it's his promise, *Hos. 14. I will heale their backslidings* ; want of depending upon God, is a cause of our declining ; therefore faith is a meanes to raise us when fallen.

3. *Pray continually* to God to raise thee, and to hold thee up ; *bold up my going, that my footsteps slide not* ; we are to use the means, but without the presence and blessing of God all is to no purpose.

4. Love not the world, nor the things of the world ; wee cannot minde things above, and things below , he that minds the things below, cannot minde the things above ; he that is filled with these things below, is empty of things above, he cannot live above with God, he that is buried in the creature, he cannot set his affections on things above.

5. Meditate often upon Christs love to thee ; what he hath given thee, and done for thee ; the consideration thereof is enough to raise thee.

*use.* This reprooves those that doe not their first works, and yet thinke to recover their first love, yet sit still ; God hath appointed meanes for his peoples prosperitie and welfare, and they are to use them.

*Or else I will come* ; God will not suffer his to continue long in their fallen estate.

Gods

Gods coming to his is to reforme them, and doe them good.

*Come quickly.*

1. Such as are fallen from their first love, are willing and prone to continue so.

2. The time of our repentance and reformation is not left to us, God will not stay our pleasures.

3. As soone as we are convinced of a dutie to be done, we are presently to practise it; after admonition, God requires a present reformation; he expects we should regard his word, and be ruled by it.

4. *Those that leave their first love*; God will allow but a little time and space to repent in.

This should exhort all that are fallen, to rise now quickly, put it not off to another season, there is no reason why we should put it off; because

1. Gods command is now, quickly; *To day if yee will heare his voice, barden not your hearts.* To put it off will but more harden your hearts.

2. For that which is put off till hereafter, is oft-times never done: *Felix was almost persuaded by Paul, but he put him off to another season*; but when did his season come?

3. It's easier rising now then hereafter; rise now whilest it is in your heart to rise; now God calls, therefore rise now, now while your

your conscience is awake, and tell yee, yee are fallen; the longer yee lay, the longer yee may; for your heart will be more *hardened through the deceitfulness of sin*; then yee will have lesse minde to rise, and be lesse able to *do your first workes*.

4. You have declined enough, and laine long enough, therefore doe not deferre it no longer, seeing Christ calls, saying, *Rise my love, my faire one, & come away*, Song 2. 10. Oh, therefore, rise, rise, and goe quickly to him, thirst after him, cry to him now inwardly and secretly to raise you, and draw out your heart abundantly to him.

*use*. Reproofe to such as know they are fallen, and have lost their first love, yet rise not, nor use not any meanes to get up, but put it off till hereafter: Oh that you would now consider, that in so doing yee disobey the voice of the Lord; and if you rise not quickly, he will *remove the Candlestick out of its place*. Observe, he saith not, if they doe not so he will damme them, but *remove the Candlestick*. The *Candlestick* is his Church, which is called a *Candlestick*, Rev. 1. 20. A Candlestick holds forth the light, so doth the Church of Christ, the light of truth, the light of Christ.

To *remove the Candlestick*, is to remove one socket from another, to take it a pieces; as the Candlestickes in the Temple had many sockets, so the Church consists of many members;

bers; so that to remove the *Candlestick* out of *it's place*, is to divide and scatter the Church, the members one from another: so he hath done to the Churches of *Asia*, where there is not any appearance of any of the 7 Churches to be found.

Wee learne that a Church of Christ may cease to be so, and which is more, a Church of Christ may cease to be, although not guilty of any scandalous sin, nor error in doctrine; God chargeth them not with any such evils, but onely for decaying or leaving their first love.

So that if a Church of Christ decay in their love to him, he will *quickly* un-church them, *except they repent, and doe their first workes.*

God will have his to know it is no small affliction to be un-churched, and such as prise the injoyment of the Saints, with the ordinances of God, count it an affliction to be stripped of them: and because God threatneth to un-church them, *unlesse they repent, &c.* it appeares, that although they were fallen from their first love, yet they had so much love to Gods ordinances, and communion of Saints, that before they would be stripped of them, they would repent, and *doe their first workes.*

*Except thou repent*: Repentance is a means to escape affliction.

If we repent not, he will strip us of that which

which is neere to us, that so we may repent, and be reformed.

When love will not reforme us, a rod must, and it is a mercy to be reformed by any meanes, *Lam.* 3. 33.

## The life of Faith.

*The just shall live by Faith, Hab.* 2. 4.

**T**Hat we might live by faith, God hath given his many rich and precious promises, for this life, and that to come, that we may be comforted and satisfied in the injoyment of God in them, our lives cannot be sweet without them, by reason of the many miseries within and without that attends us; I have here set downe many principall promises, that you may with ease and speed finde them, and live upon them.

Faith supplieth all wants; faith honours God, and God honours them most that live by it: see *Heb.* 11. *Hos.* 12. 3, 4. *Job* 13. 15.

By faith we live to God a life of joy in him, our righteousness, as if we had never sinned; by faith we live above sin, infirmities, temptations, disersions, sense, reason, feares, doubts: faith sweetens the sweetest mercy, and the bitterest miseries; it makes great afflictions as none; it maintains the soules strength and

comfort ; by faith wee obey God ; it makes Christs yoke easie and sweet ; faith puts the soule into possession of heaven, while the body is on earth; by it we view the glory of heaven ; by faith we know our selves to be happy , when to a carnall eye wee seeme most miserable ; by faith wee can part with the sweetest outward comforts , and welcome death, because we know we leave the worst place, and things, and goe to better ; they that live by faith, live upon God, and are seated in Christs banquetting house, where there are all desireable dainties and enough : *Eate, O friends, and drinke abundantly* ; because it is the pleasure of our Lord that we doe so, it's thy portion, duty, and priviledge, to digest, and refresh, and make thy soule merry with his dainties, to injoy himseife in them , that so thy joy may be full.

The life of faith, is the communion the soule hath with God in Christ, in his promises spirituall and temporall.

*Faith in effectuall calling.*

It's the soules cleaving to God in Christ, for life, upon such places as these, *Mat. 11. 28, 2 Cor. 5. 20, 21. Mat. 5. 1 Joh 3. 23.*

*The life of faith in justification.*

The Lord having spoken peace to the soule, that Christ hath paid all , and his sin shall be remembred no more, *Isa. 53. Jer. 31. 34.* Now the soule knows it's happy , and injoys

the comfort of it, is filled with joy and peace in believing; his life is a life of comfort, beholding and injoying Christs righteousness as his own, lives upon it, what ever befalls him, he is comforted in his interest in the righteousness of Christ, as sufficient to satisfy him at all times, living upon such places as these, *Rom.* 8. 38, 39. *Job* 13. 15. *Isa.* 54. 7, 8. *Rev.* 1. 5. *Eph.* 1. 6, 7. *Rom.* 5. 9, 10. *Gal.* 3. 13. *Heb.* 10. 10, 11, 12, 13, 14, &c. 2 *Tim.* 2. 13.

Concerning justification see the third part.

*The life of faith in sanctification.*

1. It's the soules cleaving to Christ our sanctification, *1 Cor.* 1. 30. 2<sup>19</sup>, it's the soules cleaving to God in his promise, to cleanse and renew my heart and life, and be a quickning Spirit in me, upon *Psal.* 103. 8. *Hos.* 14. 5. *Isa.* 57. 18, 19. *Micah* 7. 19. *Job.* 17. 17. 19. Oh how little doe we obey him, injoy him, and honour him.

*The life of faith in infirmities.*

It's the soules believing that God will be to us according to his promise for ever a God of love; notwithstanding, all our omissions, and commissions, excesses, and defects, *Psal.* 103. 3. *Job.* 13. 1. *Mal.* 3. 6. *Heb.* 13. 8. *Psal.* 89. 30. *Nehe.* 9. 16. &c. *Isa.* 43. 25. *Psal.* 130. 7, 8, 9, 10, 13, 14. 17. *Isa.* 42. 2. *Psal.* 86. 5.

He that lives by faith in infirmities, he will heare Christ, *1 Sam.* 3. 10. He is not offended at what Christ requires, *Mat.* 11. 6. *Job.* 1. 5. 3.

The Scripture is his rule, he will trust God, and relie upon his Word, he eyeth the promise, saying, as *Psal.* 46. 6. *Isa.* 45. 24. He will contend for the truth, *Jude* 3. and doe others good, *Acts* 20. 31. His sinne doth not sinke him into despaire: the soule despaireth not for any sinne or trouble; the weakeſt beleever may say in the midst of all imperfections, I have as much of the love of God, acceptation, and perfect righteousness in Christ, as the best Saint ever had, *Jer.* 23. 6. my state is as happy as any of theirs, *Job* 35. 7. and I shall have as much glory in heaven as the best.

Such as live by faith in infirmities, live upon Christ in his promise for strength against all infirmities, upon such places as these.

In deadnesse of heart, *Isa.* 35. 36. *Pf.* 37. 30.

In forgetfulnesse, *Job.* 14. 16.

In feare of want, *Psal.* 34. 9. & 37. 3. *Mat.* 6. 25. to the end, *Rom.* 8. 32. *Luk.* 12. 15.

In cares, *Phil.* 4. 6. 1 *Pet.* 5. 7. *Heb.* 13. 5.

In ignorance, *Heb.* 5. 2. *James* 1. 5.

If fallen by passion, not to sinke under it, *James* 5. 17. *Acts* 14. 15.

In all infirmities, *Psal.* 103. 8.

For a supply of all wants, *Phil.* 4. 6. 19.

To live by faith for the fruits of the Spirit, &c.

To beleve, 1 *Job.* 3. 23. *Zeph.* 3. 12.

To

To increase in faith, *Rom.* 1. 17.

To continue in the faith, *Luk.* 22. 32. *1 Pet.*

1. 5.

In the exercise of faith, *Isa.* 26. 3. *Psal.* 18.

30. & 32. 10.

To know God, *Jer.* 31. 33, 34. *Pro.* 1. 23.

To love God, *Mat.* 27. 17. *Job.* 17. 26.

In loving God, *Dan.* 30. 6.

To seek God, seek ye the Lord, *Acts* 17. 27.

In seeking God, *Psal.* 119. 2. & 9. 10. &

69. 32. & 22. 26.

To feare God, *Jer.* 32. 39, 40. *Hos.* 3. 5.

In fearing God, *Psal.* 147. 11. & 25. 12. &

34. 9.

To hope in God, *Psal.* 147. 11. & 146. 5.

& 31. 24.

To waite on God, *1 Cor.* 2. 9. *Isa.* 49. 23. &

30. 18.

To delight in God, *Psal.* 41. 16. & 89. 16.

& 33. 21.

To praise God, *Isa.* 38. 19. *Pf.* 72. 15. & 63 3.

To enjoy peace, *Isa.* 27. 5.

To love the Saints, *1 Job.* 3. 14. 23. & 4. 7.

*1 Pet.* 2. 22. *Job.* 13. 35.

To love enemies, *Mat.* 5. 43, 44. *Luk.* 6. 35.

To judge our selves, *2 Cor.* 11. 31. *Eze.* 36. 31.

To mourn for sinning against God, *Zach.* 12.

6. *Job.* 16. 20. *Mat.* 5. 4.

In poverty of spirit, *Mat.* 5. 3. *Isa.* 66. 2.

In desires after Christ, *Isa.* 51. 1. *Job.* 7. 33.

37. *Rev.* 21. 6. *Mat.* 21. 6. *Isa.* 42. 3. *2 Cor.* 8.

10, 11, 12. *Gen.* 16. 17. *Heb.* 11. 27. *Luk.* 21.  
3. *Psal.* 37. 4. *Pro.* 10. 24.

To be meeke, *Psal.* 25. 9 & 76. 9 & 149. 4.

To be sincere, *Psal.* 51. 6. *Mat.* 5. 8.

To confesse sin, 1 *Joh.* 5. 9. *Joh.* 23. 27, 28.

To forgive others, *Luk.* 17. 4. *Mark.* 11. 25,  
26. & 6. 37. *Mat.* 6. 14. *Eph.* 4. 23.

To be a peace-maker, *Mat.* 5. 9.

To devise good, *Pro.* 14. 22. *Isa.* 32. 8.

To selfe-deniall, *Mat.* 16. 15.

To watch, *Mat.* 13. 17. 1 *Thes.* 5. 6. *Rev.* 16.  
15. *Luk.* 22. 37. *Mat.* 22. 47.

To be patient, *Jam.* 1. 5. 8. *Luk.* 21. 9. *Heb.* 6. 15

To be content in our condition, *Heb.* 13. 5.

To resist sin, *Rom.* 6. 14.

Not to feare the world, *Joh.* 6. 33. 1 *Joh.* 4. 4.

To mortifie the flesh, *Rom.* 8. 13.

To give to the poore ; *He that hath two  
coats, impart to him that hath none ; and he  
that hath meat, let him doe so likewise,* *Luk.* 3.  
10, 11.

*The life of faith in the use of meanes.*

It's the soules cleaving to God in Christ,  
for a blessing upon the meanes he hath ap-  
pointed, *P.* 9. 29. *Isa.* 48. 19. *Isa.* 48. 17.

To pray, 1 *Thes.* 5. 17. *Zach.* 12. 10. *Mat.* 7.  
7, 8, 9, 11. *Luk.* 11. 13. *Mat.* 21. 22. *Mark.*  
11. 24. *Mat.* 16. 23. *Isa.* 65. 24.

To reade, 1 *Tim.* 4. 13. *Rev.* 1. 3. *P.* 0. 1. 23.

To meditate, *Jos.* 1. 8. 1 *Tim.* 4. 15. *Psal.* 1.  
1, 2. *Psal.* 104. 34. & 49. 3.

For

For conference, *Prov.* 15. 17. & 18. 21.  
*Mal.* 3. 16. *Psal.* 27. 30. & 71. 24. *Isa.* 59. 21.

To heare Christs Ministers, *Pro.* 8. 34.

To be baptized, *Acts* 8. 12, 13. 36, 37, 38.  
& 2. 38. 41. *Mat.* 3. 6. 13. 16. *Job.* 3. 23. 26.  
*Mark.* 1. 4, 5. *Acts* 10. 44, 47, 48. *Mat.* 28.  
19. with *Gal.* 3. 26. 29. *Rom.* 9. 8, 9. *Mark.*  
16. 16.

To doe nothing in Religion without a com-  
mand from God, see at what God complaines,  
*Jer.* 19. 5. & 7. 31. & 32. 32, 35. *Levit.* 10.  
1. *Deut.* 17. 1. & 18. 20. *Mat.* 28. 20. *Mark.*  
7. 8, 9. 2 *Thes.* 1. 8.

For breaking of bread, *Luk.* 22. 19. 1 *Cor.*  
11. 24, 25.

To be prepared to duties, *Psal.* 10. 17. *Job*  
11. 13, 14, 15.

To obey, *Ex.* 23. 27. *Psal.* 19. 11. *Pro.* 37.  
23. *Lev.* 20. 6. & 22. 14.

To be fruitfull in season, *Jer.* 17. 8. *Psal.* 1.  
2, 3. *Psa.* 92. 13, 14. *Isa.* 61. 9. & 62. 12.  
*Psal.* 84. 7.

For abilitie to obey God, *Job* 17. 9. *Psal.* 84.  
7. *Isa.* 45. 24. & 40. 29, 30, 31. *Pbil.* 4. 13.  
*Pf.* 68. 35. *My God shall be my strength*, *Isa.* 49. 7.

That no temptation shall be above that we  
are able to beare, and to have a good issue,  
1 *Cor.* 10. 13. *James* 1. 12. *Rom.* 6. 20.

To know the truth, *Job.* 7. 17. & 16. 13.  
& 25. 9, 12.

For direction in all our wayes, *Isa.* 43. 13.  
*Psal.* 32. 8, & 48. 14. I 5 To

To reprove others, *Levit.* 16. 17. *Pro.* 28. 23. & 29. 25. & 24, 25.

To correct children, *Pro.* 25. 15. & 29. 15. & 23. 13, 14.

For husbands to love their wives, *Eph.* 5. 25, 28, 33.

For wives to obey their husbands, *Eph.* 5. 24.

For children to obey their parents, *Eph.* 6. 1, 2.

Servants to obey their Masters, *Eph.* 6. 5, 6, 7.

To leave false worship, *2 Cor.* 6. 16, 17, 18.

To dwell in *Sion*, &c. *Isa.* 35. 10. *Jer.* 3. 14. *Psal.* 69. 36.

Gods presence, *Rev.* 2. 1. with 1. 10. & 6. 2. & 8. 13.

For his blessing there, *Psal.* 132. 15. & 37. 8. & 84. 4. *Deut.* 12. 5, 6, 7. *Song.* 5. 1.

For Saints to agree in the truth, *Jer.* 32. 31.

To have joy and gladnesse there, *Isa.* 51. 3.

In reproaches for Christ, *Luk.* 6. 22, 23. *1 Pet.* 1. 24.

In persecution for Christ, *2 Tim.* 3. 12. & 2. 12. *Mat.* 5. 10. *Rom.* 8. 18.

In losses for Christ, *Mark.* 10. 29, 30. *Mat.* 29. 28, 29.

In imprisonment for Christ, *Rev.* 2. 10.

In death for Christ, *Mat.* 10. 29 *Rev.* 21. 7.

*Rev.* 2. 10.

Destruction of enemies, *Rev.* 17. 16 & 18, 8. 21.

For the calling of the *Jewes*, *Isa.* 60.

*The life of faith, for protection, and supply of wants.*

For protection, *Psal.* 91. 11. & 121. 8. & 49.

8. *Job* 36. 7. *Luk.* 21. 18. *Job.* 17. 15.

To be delivered from the wicked, 2 *Thes.* 3. 2, 3. *Psal.* 34. 40.

A Harlot, *Eccle.* 7. 26.

For deliverance from unreasonable creatures, *Pro.* 5. 23.

If in famine, and in warre, *Job* 5. 20.

If in captivitie, *Psal.* 106. 46.

If in water, *Isa.* 43. 2.

If in fire, *Psal.* 43. 2.

In sicknesse, *Psal.* 41. 3. & 103. 3. *Exo.* 25. 25.

To be preserved from all evill, *Job* 5. 19. 2 *Thes.* 3. 2. *Psal.* 121. 7.

For clothing, *Mat.* 6. 25. 28, 30, 32. *Pf.* 37. 16.

For food, *Psal.* 37. 3. *Isa.* 33. 16. & 37. 19.

For dwelling, *Isa.* 33. 17. *Psal.* 34.

To be hid in danger, *Zeph.* 3. 16, 17.

God will remember his, *Isa.* 44. 21.

For successe in labour, *Psal.* 1. 3. & 128. 2. *Pro.* 12. 11. 14. *Isa.* 65. 22.

If falsely accused, *Psal.* 37. 6.

For a good name, *Pro.* 10. 17. *Zeph.* 3. 20. *Isa.* 65. 5. *Psal.* 56. 5.

For children, *Psal.* 121. 3. 6.

For sleepe, *Psal.* 127. 2. *Pro.* 3. 24. *Job* 11. 19. *Zeph.* 3. 13.

For a supply of all we need, *Phil.* 4. 9. 6.

If in prosperity, *Jer.* 29. 5, 6. till God see good

good we shall meet with no change, it may change, but God will never change, *Heb. 13. 5, 6.*

If in aduersitie, to be content in a hard or low condition, *Heb. 13. 5. John 18. 11. Phi'. 4. 11, 12.* it's appointed, *1 Thes. 3. 3. Job. 16. 33. Job. 7. 30.* We have need of them, see *1 Pet. 1. 6.* the time cannot be long till they shall be no more.

For the presence of God in trouble, *Psal. 91. 15. & 9. 9. & 37. 39.*

That the trouble shall not be too great, *Jer. 30. 11. 2 Cor. 10. 13.*

To profit by them, *Heb. 12. 11. Job. 13. 23.*

For deliverance, *John 5. 19. Psal. 19. 17. & 50. 15.*

For speedy deliverance out of them, *Isa. 46. 13.*

*The life of faith in glorification.*

Which is by faith to behold the rest, joy, peace, happinesse, provided for us in heaven, beleeving that God will give us after this life all those things with himselfe which he hath promised his, *Acts 20. 23. & 26. 18. 1 Pet. 1. 4.*

For the resurrection of my body, *1 Thes. 4. 16.*

To have a spirituall body, *1 Cor. 15. 43, 44.*

To have a glorified body, *Phil. 3. 21.* The Sun in the firmament is not so glorious as the bodies of the Saints shall be, because the Sun is but a naturall body. To

To have fulneſſe of knowledge, *Eph. 3. 19.*  
*1 Cor. 13. 12.*

To have *fulneſſe of joy and pleaſure*, *Pſal. 16.*  
*11.* Joy inward, pure, ſpiritual, full, eternall,  
 then no miſery, no hunger, cold, nakedneſſe,  
 nor paine, griefe, wearineſſe, but *reſt*, *2 Theſ.*  
*1. 7.* Without labour, in reſt tranquillitie, in  
 tranquillie contentment, in contentment joy,  
 in joy variety, in variety ſecurity, in ſecurity  
 eternitie.

To have life, *2 Tim. 2. 11* *Col. 3. 3, 4.*

Everlaſting life, *Luk. 18. 30.* then ſhall I  
 never dye, nor end, being for duration eter-  
 nall.

A fuller injoyment of God, Saints and An-  
 gels, *John 17. 24. Col. 3, 4.*

To ſee the Lord as he is, *1 Joh. 3. 1, 2.*  
*1 Cor. 13. 12.*

To behold his glory, *John 17. 24.*

With him in glory, *Col. 3. 4. 2 Cor. 3. 18.*

To have fulneſſe of communion with God,  
*Eph. 3. 19.* Sight is higher then preſence,  
 union is higher then ſight, communion is  
 higher then union as it flows from it, full com-  
 munion with God is more: wee ſhall have as  
 much as we can deſire, be filled with it, and  
 injoy the quinteſſence of all ſweetneſſe, full-  
 neſſe, goodneſſe in God, raiſed, inflamed, and  
 raviſhed with him, in admiration of him,  
 without ~~intermiſſion~~ or wearineſſe; this is  
 our greateſt good and bleſſedneſſe, and the  
 end of our being.

To

To be *for ever with the Lord*, 1 Thes. 4. 17. eternall communion is more, 1 Cor. 2. 9. it transcends the expectation of the most enlarged heart: faith beleeves the promises of glory, so we live comfortably in the expectation of fruition, when faith shall end in vision, which will quickly be: faith beleeves it, hope expects it, patience waits for it; to make this life tolerable, be patient, indure all, it will not be long ere glory come, and be for ever; for this cause we faint not, 2 Cor. 4.

*Lastly, to dye by Faith.*

Which is to resigne up our soules to God, beleaving death shall be a passage to glory; *the righteous hath hope in his death*, Pro. 14. 32. *These all dyed in faith*, Heb. 11. 13. Rev. 14. 13. Psal. 17. 15.

### *Of Meditation.*

**F**requent meditation, 1 Tim. 4. 15. Meditation is a pondering, a weighing with our selves.

It is a serious reviving of those truths wee have heard, or the dispensations of God towards us and others, of that which we know, to consider of it, that our hearts may be effected with it, and so apply it to our selves, so further us to duty.

In meditation, the memory is exercised to remember things, and the understanding to finde out the causes, fruits, and properties of them, going from one thing to another, and examine how the case stands between God and us, in those things whereby the heart is stirred to some duty, and the affections framed to love or hatred, joy or sorrow, according to that we seriously consider of.

Before meditation

1. Reade the Word, be not barren of fit matter to meditate upon, fit for thy necessity and capacity.

2. Choose a fit time, *day and night*, Psal. 1.

3. for the *morning*, Psal. 119. 147. Mark. 1. 35. for the *night*; we are fittest in the morning; *I prevented the morning light*, Psal. 119. 147, 148. see Jer. 7. 13. Joh. 8. 2. Mat. 21. 28.

3. Seperate thy selfe to it, see Prov. 18. 2.

4. Choose a fit place, as for prayer, so for meditation.

5. Beleeve God will blesse it to thee.

6. Pray to God to blesse it to thee.

In meditation,

1. Mourne for thy estrangement from holy things, seperate thy selfe from frothy fancies, look up to God for strength to keep thy heart from wandering.

2. Meditate on the Word, *meditate on these things*, 1 Tim. 4. 15. Psal. 1. 2. Psal. 119. 99. from generals proceed to particulars.

3. Medi-

3. Meditate but of one thing at once ; observe order ; 1. travell with your memory ; 2. Judgement ; 3. affections, after conscience let judgement consider what weight it is of, how it concernes Gods glory, our selves, or others, whether we have it, or in such a measure as we need, what lets to it, and how removed, how to attaine it, and stirre up our affections to it accordingly ; if it be some promise, remove the objections against it, and let not the promise goe, till yee enjoy sweetnesse from it.

4. If thy minde rove after other matters, sigh to God, and pray to be established, to be delivered from a vaine, light, and frothy spirit ; and then returne to meditation againe.

After meditation.

The more thou meetest with God in meditation, the more frequent it, make it a great part of thy communion with God, and when he blesteth it to thee, rejoyce and be humble and thankfull.

LUKE 3. 10, 11.

*And the people asked him, saying ; what shall we doe ? And he answered, and said unto them ; He that hath two coats, let him impart to him that hath none ; and he that hath meate, let him doe likewise.*

Yee

**Y**E see it's the duty of the people in general, to part with what they can spare, to supply the wants and necessities of others ; if they have two coats, they must give one, and keepe one for themselves, because it is of absolute necessitie.

That it's a duty to give to the poore ; the Lord saith ; *Give to him that asketh thee, and from him that would borrow of thee turn thou not away*, Mat. 5. 42. Luk. 6. 34, 35.

To be mercifull ; *Blessed are the mercifull, for they shall obtaine mercy*, Mat. 5. 7. *He shall have judgment without mercy, that sheweth not mercy*, James 2. 13.

To give freely and liberally to the poore ; see Eccle. 11. 1. Pro. 28. 27. *Eccl.* 11. 25. Psal. 41. 1, 2, 3. Isa. 48. 10, 11. Heb. 13. 16.

To give chearfully, 2 Cor. 9. 6, 7. Mat. 10. 42. Mark. 9. 41. Reward in heaven.

Reasons why we should give.

1. It's just and equall to supply the necessities of those in misery and want.

2. Nature it selfe teacheth to doe as wee would be done unto : also they are of the same kinde we are.

3. Gods command is, *If thy enemy hunger, feed him*, &c. to doe good to all.

4. Good Job, and the Saints recorded in the Scripture did so, *the Righteous is liberal and tenderh.*

5. If yee have to supply their necessities,  
and

and doe not, yee sin greatly, yee withhold the goods from the owners thereof. What yee have above your necessitie, they have a share in, God hath ordered them to have a part of it; the money is not yours, *Ezek. 16. 17.* Yee are but Stewards; God hath given yee so much, not for your selves, but to divide to them, according as their necessities require.

6. If yee supply not others wants, yee shall give an account for it.

7. A woe is pronounced against such as have this worlds goods, and give not, see *1 John 2. 15, 16. Luk. 6. 24. James 5. 5. Mat. 25. 40, 41, 42, 43. Mar. 10. 24.* see and consider *109. Psalme.*

I have but a little for my selfe, &c.

If you have for your present necessities, and to supply his, you ought to doe it. *Take no thought for to morrow:* If you have no money, you must sell something to give to the poore, *Luk. 12. 33.* To give, is the way to have more, and a blessing with it.

But I may want my selfe, charge and trouble may come.

Therefore give a portion to seven and also to eight; for thou knowest not what evil shall be upon the earth, *Eccle. 11. 2.*

I. He that giveth to the poore, shall not lacke; Blessed is he that considereth the poore, the Lord will deliver him in time of trouble, &c.  
Eccle

Eccle. 11. 1. Pro. 28. 17. Psal 41. 1.

2. If you should want, you had better give it, and want, then keepe it and sin ; it's but stole to keep it when God calls for it ; if yee keepe it, yee may want the comfort of it : he saith, *In the dayes of famine you shall have enough*, Job 5. 20. consider *Pro. 11. 24, 25, 26.*

3. God hath promised to pay you againe with increase : have you no saith ? can you trust a man with an hundred pound, and not God with a hundred pence ? if yee cannot trust God for your body, you doe not trust him with your soule.

Not any will doe so, if but two coats to give away one, &c.

If none doe so, you have more need to doe it ; mens examples must not be your rule, but the word of God.

Exhort. Be exhorted not to live in the breach of so plaine and manifest a command of God, give and lend, and thinke it not enough to give a shilling, if they need twenty, yee ought to give those things they need, *James 2. 16:*

And that yee may be the more able to give and lend, *Labour and worke with your hands, that yee may give to him that needeth*, Eph. 4. 28. Feast lesse, as, Luk. 14. 12. weare lesse costly apparell, fare harder, yea eat nothing but bread rather then the members of Christ, and

and thy own body should want bread ; cut off needlesse expences in things for delight ; with what conscience can yee weare gold and silver, costly apparell, and by fine laces, and the poore Saints want bread & other necessities ? Consider what the Christians did in the Apostles time, *Acts* 2. 44, 45. & 4. 33, 34, 35. Yee say, yee be followers of them, is not the *2 Cor.* 8. 14. a command, how then dare yee neglect this dutie ?

Full ill will they sell their lands, much lesse dye for their brethren, who will not spare their laces and superfluities to feed and cloath the naked body, and hungry belly of Jesus Christ ; *I was an hungred, and naked, and Lord when saw we thee an hungred, and naked, &c.* They knew no such thing, nor did they inquire, nor came where they might have seene it. And he shall answer ; *Verily, in as much as yee did it not to one of these, yee did it not to mee,* *Mat.* 25. 34. to 46.

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*Whether Christ dyed for the finnes of all Adams posteritie ?*

Some men say so, but the Scripture doth not say so ; *He tooke on him the seed of Abraham,* *Heb.* 2. 16. But all *Adams* posterity, are not *Abrahams* seed in no sense.

Secondly, Christ saith, *He laid downe his life for his sheepe,* *John* 10. 11, 15. All men are not his sheepe, as yee beleeve not, because yee are not my sheepe, vers. 26.

*whether*

*whether all those for whose finnes Christ dyed, sha'l be saved?*

They shall all be saved ; as appeares *Rom.* 5. 9, 10. *John* 6. 37. 39. *John* 17. 2. 19. 24. 29. *Heb.* 13. 20. *Jer.* 32. 40. & 31. *Mat.* 25. 33. The salvation of Gods Elect is certain.

Some say, Christ dyed for their finnes who shall not be saved: But to what end shall Christ die for their finnes who are not appointed to life? Doth not Christ loose the end of his death, to die for their finnes who shall perish? Some are not ordained to eternall life, as appeares *Acts* 13. 48.

Doth it stand with the wisdom of God, to send Christ to die for their finnes, whom he before decreed to condemn: *The Lord hath made the wicked for the day of evill*, *Pro.* 16. 4. 2 *Tes.* 2. 11. *Isa.* 43. 6, 7.

*Q. Whether Christ is offered to all or no?*

The Gospel is to be declared to every creature, *Mark.* 16. 15. 16. But to declare a thing, and to offer it, is not one thing.

The Scripture doth not say, that Christ is offered to any ; men say so, but not truly nor safely. The saying, Christ is offered to all, occasioneth many errors ; as to say, if God offereth Christ to men, and they have no power to receive him, and God gives them none : they are mocked, and that God is unjust, and unreasonable, and that he doth not meane as he saith, else, say they, all men have power,

power, and may be saved if they will, and they may will, &c.

The purpose of God, Christs death, salvation, and the revealing it in the Scripture, are one in the extent ; the one is not larger then the other ; neither is the ministry thereof to be larger in the declaration, viz. in the application of salvation, is not to be larger (but rather straiter ) because he is bounded to beleeving and baptizednesse ; *He that beleeves, and is baptized, shall be saved*, Mark. 16. 16. He may not apply it to any person that doth not beleeve, &c.

*Whether sufficient grace is given to all for conversion?*

That which is sufficient, is effectuell ; if I put sufficient strength to move the whole earth, will not motion follow ? if it be not effectuell, it is not sufficient ; sufficient and effectuell goe together.

*That the conversion of man doth not depend upon the will of man.*

See 1 Cor. 2. 14. Deut. 29. 3, 4. Mat. 11. 34. John 1. 5. Eph. 1. 17, 18. 2 Cor. 3. 5.

The will of God determines who shall be saved, Acts 13. 48.

God worketh all things after the counsell of his own ( not mans ) will, Eph. 1. 11. See and consider the word of the Lord, Isa. 46. 10. Psal. 2. 13. Psal. 135. 6. &c. 115. 3. Pro. 29. 26. Psal. 33. 15. Pro. 21. 1. Pro. 16. 33. Mal.

10. 29, 30, 31. *Acts* 2. 23. & 4. 26, 27, 28.  
*Pro.* 16. 9. *Jam.* 4. 13. 15. *Rom.* 9. 19. 2 *Sam.*  
 17. 22. *Rom.* 1. 24. 1 *Kings* 22. 22. *Psal.* 105.  
 25. *Isa.* 63. 17. *John* 11. 20. 2 *Thes.* 2. 11.

*It is not of him that willeth, nor of him that  
 runneth, but of God that sheweth mercy, Rom.*  
 9. 16. *He hath mercy on whom he will, 18.* To  
 ascribe conversion to the freedome of mans  
 will, is to exempt the creature from being  
 under the power of God; for if he be able  
 to convert himselfe, or to refuse, so as not to  
 be converted; then conversion is under his  
 own power. If it depend upon the will of the  
 creature, then the will of man is the cause  
 why God willeth this or that; this were to  
 bring the will of God under the will of man;  
 as if God should say, I will convert that man  
 if he will, I have willed nothing, or my will is  
 mutable, my will shall waite on your will, and  
 change as oft as yours shall; if the will of God  
 should not determine all things, the will of  
 God should not be the first cause; if there be  
 two first causes, then there are two beginnings  
 or more, and so more Gods then one.

If God gives power, and leaves it to mans  
 will, then God hath not determined what shal  
 be done, or else his purpose is changeable.

If the cause why God chooseth me (and not  
 another) is because I will, then it is not ac-  
 cording to his will, *Eph.* 1. 11. If Gods will be  
 not the cause, you deny the freedom of Gods  
 will,

will, and make the will of man the cause of his being saved. If God by his omnipotent power, inclines the wills of men, whether he will ( as is above proved ) then he hath them more in his power then man hath ; if so, his decreeing is the cause, necessity followes : the will of the creature is not the cause of the necessity of things, because mans will is bound- ed by Gods decree ; and as the first waight or wheele moves the second, so the first cause moves the second.

He whose salvation God willerh, he must of necessity be saved, because he wants no power nor wisdom to accomplish his will ; man cannot resist an almighty power, *Ep<sup>l</sup> es. 1. 20. & 3. 20. Col. 1.* last, therefore God cannot be hindered of his will, if he should will any thing he could not obtaine, he were imperfect, and so not God ; if he can obtaine it, but wil not, how doth he wil it? *Isa. 46. 10. Ps. 44. 2.*

To grant that man hath power to hinder Gods will, is to grant that he hath power to hinder his working, and so to frustrate Gods counsell, and make him a liar : yet nothing will satisfie some, unlesse this be granted : if there were any good, of which God were not the cause, how is the praise and glory of it to be ascribed to him? *To t<sup>e</sup> praise and glory of his gra<sup>e</sup>, w<sup>h</sup>erein he<sup>e</sup> hat<sup>e</sup> made us acceptable in t<sup>e</sup> beloved,* *Eph 1. 5, 6.* To whom be all the praise & honour, now and for ever, Amen.

*The end of the first Part.*

DIVINE  
CONSOLATIONS;

O R

The Consolations of God.

*The Second Part.*

Declaring how a  
soule may know and live  
in the sweet injoyment  
of the love of God, &c.

---

*Are the Consolations of God small to  
thee? Job 15. 11.*

*How sweet are thy words unto my tast?*

*Psal. 119. 103.*

*His lips drop downe sweet smelling  
myrrhe, Song 5. 5.*

---

*By Samuel Richardton.*

---

*I heard sweet Jesus Christ unto me say,*

*Rise my love, my faire one, & com away.*

O N D O N,

Printed by M. Simmons in

*Aldergate-street. 1649.*



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### *The Epistle Dedicatory.*

and full, and undeserved, and unexpected : the more I view it, the more I see God in it, and the more sweet it is to me ; I have cause to be affected with it, with great thankfulnesse to you, and to God for you, in that he hath ordered you to be so sweet a mercy to me ; I trust he will take the kindnesse you have shewed to me, as done to himselfe, *Mat. 25. 40.* I know not how to requite your love, I cannot doe more nor lesse, then to present you with the best I have, as a testimony of my sincere and hearty thankfulnesse to you for the favour and kindnesse I have received by you, not doubting but these spirituall and divine Consolations, will be savoury and acceptable to you. The Lord blesse you, and keepe you from all evil : so he prays that remaines

*Your much obliged,*


**Samuel Richardson.**



*The second Part.*

DIVINE  
CONSOLATIONS.

Of the first Chapter of the  
Song of SOLOMON.

1.  *Song of Songs* ;] the most excellent Song ; because it is of the most excellent things ; viz. the excellencies of *Christ*, & his love. *which is Solomons* ; which is *Christ*.

The soule saith of *Christ* :

2. *Let him kisse me* : Kisses are expressions of love, and signes of peace and reconciliation, 1 *Thes.* 5. 26. 2 *Sam.* 14. 23. He is my love, and my love is to him ; I prize and desire him, and the manifestations of his love ; he is full of sweetnesse ; he is perfumed with Myrrhe and Frankinsence, with all powders of the Merchants, *Song* 3. 6. *Let him kisse me* : There are no kisses so excellent, nor so full of sweetness, none so comfortable as his, therefore none so desireable and acceptible as his ; therefore let him kisse me ; O that he would kisse me.

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*with the kisses of his mouth*] His mouth is sweeter, Song 4. 16. The roose of his mouth is like the best wine; very sweet, Song 7. 7. His words are sweet, Prov. 16. 24. I long to enjoy the discoveries of his sweet and everlasting love, Jer. 31. 3. The kisses of his mouth are sweet, whose heart is full of love: his lips drop down sweet smelling myrrhe, Song 5. 13. Honey and milke are under thy tongue, Song 4. 11. The expressions of his love doth quiet my troubled heart, and heale my wounded soule: Comfort me with apples; for I am sicke of love: the smell of thy nose like apples, Song 7. 8. Apples are of divers and severall tast; yet all comfortable to the body: So are the fruits of his death of divers and severall tast; all which are comfortable to raise and refresh the soule; I raised thee up under the apple tree, Song 8. 5. Let me heare thy voyce; make hast my beloved: Be thou like to a Roe, or to a young Hart upon the mountaines of spices, Song 8. 13, 14.

*For thy loves*] Many loves Redemption, Justification, Salvation, &c. are the fruits of his love: and as so many loves, he hath drowned all our sinnes in the Ocean of his loves.

*Are better then wine*] More good then wine, more profitable, more comfortable, more strengthening, more satisfying, more sweet and pleasing, more joyfull, and lasting then wine. wine maketh the heart glad, Eccle. 10. 19. Psal. 104. 15. It causeth to forget for-

row and affliction. So Christs loves chaseth away the soules feares and sorrowes: as the comforts of the soule exceed, and are better then the comforts of the body; so much better are his loves then wine. In the sence of sinne, our soules are comforted and satisfied with his loves in Christ, and his loves are all my consolation, happinesse, and glory. This wine is *spiced wine*, Song 8. 2. *it greeke downe sweetly, and causeth the lips of him that is asleepe to speake*, Song 7. 9. Drinke of this juice of apples; for in this there is sweet consolation, Acts 2. 18. *His fruit is sweet unto my taste*, Song 2. 3. & 5. 1.

3. *For the savour* ] Thy smell is as sweet Odours, smell is a very sweet and comfortable savour; pleasant words are as an honey-combe, sweet to the soule, and health to the bones, Pro. 16. 24.

*Of thy good ointments* ] Good made of precious things, of sweet spices, odours, and perfumes, Exod. 30. 23, 24, 25. The fruits of Christs death are the good ointments healeth all, his ointments are very good, very sweet and precious to the soule: *ointments and perfumes rejoyce the heart*, Pro. 27. 9.

*Thy name an ointment* ] The Lord our Righteousnesse is this name; This is his Name, that they shall call him the Lord our Righteousnesse, Jer. 23. 6. This Name is this ointment; The *smell of which is better then all spices*, Song 4.

10. Christs righteousness is the best and most precious thing in the world ; this makes us righteous in the sight of God ; in this ointment there is contained all precious things ; pardon, peace, reconciliation, redemption, justification, happinesse and glory, and what not, *Psal.* 34. 6, 7. This is very good, very sweet : this ointment healeth all our wounds, *1 Pet.* 2. 24. *They that know thy Name, will trust in thee*, *Psal.* 9. 10. Therefore we leane on thee, we venture all on thee, *leaning upon her beloved*, *Song* 8. 5.

*Powred forth* ] In the powring forth it is discovered and evidently seene in its sweetnesse ; as a sweet ointment being opened and powred forth, the sent thereof fills the place with sweetnesse ; so Christs *Name: our Righteousnesse* filleth the soule with love, so that his breath where this love is, smells strong of love, he cannot but sent it forth.

*Therefore the Virgins love thee* ] Virgins, chaste ones, who are content alone with Christ, they follow Christ, *Rev.* 14. 4. (*love thee*, the Name, the Righteousnesse of Christ, causeth the Virgins that know it, to love thee ) they greatly love thee, and desire thee, and none but thee, they have full content in thee, and have no hope or comfort but in thee ; they know thy Name, thy Righteousnesse, therefore they love thee, *Psal.* 9. 10. *Rom.*

10. 3.

The

## The soules Request to Christ.

4. *Draw me* ] Unless thou draw me, I cannot come to thee, nor follow thee, without thy strength and power, *Job. 6. 44. Job 24. 22. Hos. 11. 4.* To be drawne is a signe of everlasting love, *Jer. 31. 3.*

*We will run after thee* ] Willingly obey thee, and follow thee, and run in the way of thy Commandements, *Psal. 119. 32.* To will is present with me, *Rom. 7.* I want strength to follow thee, without thee we can doe nothing.

## The soule saith:

*The King hath brought me into his Chambers* ] The King Christ carrieth the soule into his chambers, many chambers, many roomes in his Palace; in the Kings chambers there are treasures, and desireable beaunties, with varieties of contentments and joyes; in these secret chambers are the greatest discoveries of love, between the Bridegroom and the Bride, there they joy and rejoyce together, *Joel 2. 16.* He brought me into his banquetting house, there we banquet together, and his Banner over me was love, *Song 2. 4.* Solomons Chariot, he made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love for the daughters of Jerusalem; viz. the elect, *Song 3. 10.* The pillars thereof are silver, the pillars uphold; so doth the word of Christ;

holding all things by the word of his power, Heb. 1. 3. The Word is like silver, Psal. 119. 72. The bottome thereof gold ; the decree of God. First, Gold is the most unchangeable mettall, all mettalls change but gold ; the decree of God is unchangeable. Secondly, The mercy-seate is pure gold, Exod. 25. 17. The mercy seate is God, for he is the seate of mercy ; all love is seated in him. Thirdly, In the mercy-seate God is secure, Exod. 30. 6. Fourthly, The voice of God came out of the mercy-seate, Numb. 7. 8, 9. First, The covering is purple ; the covering is the top, that which is above, in the heavens, in the world to come. Secondly, Purple is the most costly and richest colour, Exod. 39. 3. 5. A rich rayment ; our greatest riches and glory is above. Thirdly, Purple is for Kings ; Purple Raiment was on the King, Judg. 8. 25. Est. 1. 6. We are Kings, &c. Rev. 5. 10. Her cloathing is silke and purple, Pro. 21 22. Heaven is for Kings and heires. Fourthly, Purple is a colour in graine, its the deepest colour, that fadeth not, it prefigureth heaven that fadeth not ; An inheritance incorruptible, undefiled, that fadeth not, reserved in heaven for you, 1 Pet. 1. 4. It is as unchangeable as his love ; his Banner over me is love, Song 4. 2. The Priests upmost coate was the richest, it was imbroidered with gold and purple, Exod. 28. 6, 7, 8. Fifthly, So is our upmost cloathing : Cloathed upon, that mortali-

tie might be swallowed up of life, 2 Cor. 5. 4. The most richest, costly, and glorious, and our greatest glory; the glory above is exceeding glorious. We shall not onely be in glory, but our bodies shall be glorious, like his glorious body. Phil. 3. 21. The golden Altar was spred with purple after the ashes were taken away, Numb. 4. 11, 12, 13. The ashes this body which is Christs, must first be dissolved before the purple come, before we we can enter into the highest glory. That which came after the ashes is purple, after the devolution of this body, this tabernacle follows glory, a tabernacle not made with hands. The midst thereof: the midst is that which is between Christ came, between Gods decree and our eternall glory: Being paved with love, with the Covenant of love; He loved me, and gave himselfe for me. Bloud covered the mercy-seate, Levit. 16. 13. This bloud is the bloud of the Covenant, Heb. 10. 29. The two Cherubims that covered the mercy-seate with their glory: Christs two natures ate both glorious; Christ is the brightnesse of his glory, the expresse image of his being, Heb. 1. 3. whose glory covered the mercy-seate, Heb. 9. 5. His left hand is underneath my head, to uphold me, and his right hand doth embrace, Song 2. 6. Manifest his love to me. I knew not where I was, untill he powred in that wine, sweetly causing the lips of those that are asleep to speake, Song 7. 9, 10,

11. When I awoke out of my sleepe, I saw his beauty was so great, I said, *turne away thine eyes from me, for they have overcome me*, Song 6. 5. Thy glory is too great for me to behold, because my nature is too weake to beare so great a discovery ; or thy beauty is like *wine* *intising*, Pro. 23. 11. I cannot goe about that I have to doe, unlesse thou turne away thine eyes from me : they have overcome me, I am overcome. *Wine overcame*, Isa. 28. 1. it maketh sicke, *Hef. 7. 5. inflame*, Isa. 5. 11. *Puffe up*, Hub. 2. 5. Thou art *wine*, Numb. 15. 10. *Old wine is best*, and fit for old vessels, Luk. 5. 36, 37, 38, 39. Mat. 9. 17. Every head cannot beare wine, unlesse it be mingled : therefore *wisdom hath mingled her wine*, Pro. 9. 2. come drinke of the wine which I have mingled, 5. Wine and milke, Isa. 55. 1. Such have need of milke, Heb. 5. 12.

*We will be glad and rejoyce* ] Inwardly and outwardly, see Psal. 104. 33, 34, 35. Shouteth by reason of wine, Psal. 78. 65. Christ is *th. s wine*, Numb. 15. 10.

*In thee* ] in Christ onely, in thee there is none to Christ to me, there is none like thee, *who gave thy s. lfe to death for me*. When I am sad, I can be glad and rejoyce in thee ; now I see all that is thine is for me ; I wanted thee, and I was so sad, that I contented could not be ; but now I see I share in thee, I am glad, *rup* will be glad and rejoyce in thee, and in nothing

nothing but thee, because thou art enough for me: *My beloved is mine, and I am his*, Song 2. 16. Thou art as truly mine, and more surely mine, then any thing in the world is mine, or can be, therefore I will be glad and rejoyce in thee.

*We will remember thy loves*, Isa. 63. 7. Not forget thy loves, but declare and record thy loves. We are so taken with thy loves, that we desire and resolve not to forget thy loves, but to have them continually in our hearts and minds. The consideration of thy loves, increaseth our loves to thee, it is a happinesse to dwell upon the consideration and meditation of thy loves; in thee, and in thy loves is sweetnesse, loe here is our consolation, happinesse, and glory: *Loves*, many loves, the varieties of priviledges that we have by Christ, are to be to us as so many loves.

*More then wine*] Thy loves are more to be desired and remembred then wine.

*The upright love thee*] Earnestly and sincerely love thee; onely the honest and sincere hearts love thee; others speak of loving thee, but they have no love to thee: we love thee, because thou hast wrought our deliverance; *wee have not wrought any deliverance in the earth*, Isa. 26. 18. Hab. 2. 14.

5. *I am blacke*] My outside is blacke, the colour of my skin is blacke with tribulation and affliction.

*But comely* ] To a spirituall eye I am comely, and desirous, I am blacke in my selfe, but comely in Christ ; and in their eyes I am so, who judge me not according to my outward view , but as I am in Christ , one with him, not by my poverty, or want of outward glory, nor by the scandals cast upon me, nor by the weaknesse and deformities that passe from me, in their eyes I am comely.

*As the tents of Kedar ; which were blacke.*

*As the Curtaines of Solomon* ] As the Curtaines of this King were costly, rich, and beautifull, so am I unto a spirituall eye.

6. *Looke not upon me because I am blacke* ] To wit, with contempt, because of my weaknesse and afflictions, rejoyce not at my trouble, nor at my halting, increase not my sorrow.

*Because the Sonne hath looked upon me* ] Thinke me not the worse, because I am persecuted and poore, and want these things, with that outward glory you enjoy, which the Sonne, *viz.* the heate of persecution hath withered and dried up, *Job 30. 30.*

*The Sonnes of my Mother* ] Not of my Father, *Psal. 69 9. Acts 20. 30.*

*Have been angry with me* ] Highly displeased with me, and used me according to their pleasure, they struck me, and stript me of all, because I would not doe as they did, but obey the command of my father, *Rev. 18. 4. 2 Cor. 6. 14. to 18.*

*They*

*They made me keepers of the Vineyards*] They compelled me to stay there, I would have left them sooner, but their threatnings and deceitfull reasonings forced me to stay with them so long.

*My Vineyard which is mine*] Which appertaineth to me; where I should have been.

*I have not kept*] I have neglected and not frequented the flock of Christ his Church; this was my infirmity, which I with sorrow bewailingly confesse and lament, *Lam. 1. 14. 18. 22.* Now my Request to Christ is that he would

*7. Tell me*] Teach and instruct me, shew and declare to me, earnest I am for to know.

*O thou*] who art my Saviour and Teacher.

*Whom my soule loveth*] unsaindly and fervently love above all things.

*Where thou feedest (or wilt feed) thy flocke*] That there I may feed and be fed by thee; see *Deut. 12. 5. Acts 2. 49. Isa. 40. 11.* Among thy flocke: Saints are sensible of the benefit to be fed by Christ; Christ hath a place to feed his in, and he feedeth by his brutaine trees, *Song 1. 17.*

*Where thou makest to rest at noone*] or makest to lie downe quietly, and so gives rest to thy flocke; where they doe not persecute one another, *Isa. 49. 12.* It is burdensome to me that I cannot lie downe quietly and enjoy my love, and returne my loves to Christ in thy

thy garden ; *there will I give thee my loves,*  
Song 7. 12, 13.

*For why should I be as one that turneth aside* ] Why should I wander up and downe like a Harlot, from place to place, and fall into their hands who may spoile me, wound me, and keepe me from them to whom I belong ; why should I be turned aside ? there is no reason to be given that I should leave my flocke, and to goe elsewhere.

*unto the flockes of thy Companions* ] Why should I goe to those who call themselves so, and say they are Christs Church, and his companions, and are not so indeed, and so deceive many, Mat. 24. 5. 24. Joh. 10. 4, 5.

Christs answer to the soule, is ;

*O thou fairest among women* ] Exceeding faire, more faire and beautifull then other women ; Christ esteemes not of his according to their acts of sinne, but as they are one with him ; faire as the Moone, cleare as the Sunne, Sing 6. 10. How faire and how pleasant art thou O love for delights, Sing 7. 6.

8. *If thou knewest not* ] Seeing thou knowest not.

*Goe thy way forth* ] Get thee out, Rev. 18. 4 Song 4. 8. 2 Cor. 6. Sit not still, let us goe to the Vineyards ( the Churches ) *there will I give thee my loves,* Song 7. 12. Song 2. 16. Christs teaching is to purpose, they obey.

*In my the foot steps of the flocke* ] Goe in that way

way troden before thee, by the Saints recorded in Scripture, 1 Pet. 2. 21. Ephes. 5. 1. 1 Cor. 11. 1. 1 Thes. 2. 14. Heb. 11. 12. doe as they did, Rom. 4. 12. Heb. 13. 1. & 13. 7. Tread in their steps, their practice is laid downe for thee to follow.

*And feed thy Kids* ] Feed the little ones of Christ, strengthen them, supply the wants of thy brethren ; doe what thou canst to feed their soules and bodies ; what thou hast, let them injoy it with thee, Joh. 21. 15, 16. See where Christ is, Song 6. 2, 3.

*Besides the Shepherds tents,* ] Ezek. 34. 31. Leave other people, and goe where Christ feedeth ; *He feedeth among the Lillies* ; the thornes are sharpe, pricke sore, they will quickly fetch the bloud of thee ; but the Lillies doe not so : *Lillies drop sweet smelling Myrrhe*, Song 5. 13. *They drop the boney-combe*, Song 4. 11. viz. they speake sweet words, not bitter ones, they cannot wound and warre one against another.

9. *I have compared thee* ] saith Christ, I have likened thee to be like.

*O my love* ] My fellow, friend, and companion that I love.

*To the company of horses in the Chariot of Pharaoh* ] Well fed, strong, and comely.

The horses in Pharaohs Chariots were not fit to rule themselves, they were yoked with bits, raines, or chaines, and a strong hand, else they

they would have quickly left the Chariots; full-fed Horses will not doe well without raines or chaines; if we are like them, wee must be yoked with bits, raines, or chaines: Christ hath a yoke for us, and he hath commanded them to *take it and put it on*, Mat. 11. A horse is *strong and swift*, Isa. 30. 16. able to doe service; so are the Saints fit for the service of God and man; for they are well fed by Christ.

Horses in warre get the victory, Zack. 10. 3. 5. 30. with *Hab.* 3. 15. *Exod.* 14. are *terrible as an Army with Banners*, Song 6. 10. The people of God they are strong, and will be too hard for those that make warre against them, they are *as two Armies*, Song 6. 13.

10. *Thy cheeks* ] Our cheeks are visible, and looked on, because visible, it holds forth our outward conversation.

*Are comely* ] Thy conversation is beautifull to behold, its so orderly, its comely, its praise-worthy.

*With rowes* ] The fruits of the Spirit, *Love, meeknesse, temperance, patience, faith, &c.* Are seene in thy conversation, which is the praise and glory of it; without which it were not comely, Ezek. 16. 11, 12. The more of these Rowes is seene in our conversation, the more comely our conversation is.

*Thy necke with chaines* ] Christs commands are these chaines; Our necks are not too good  
for

for Christs chaines ; chaines are for use, and for ornament ; for use, for service, and to keep in order, and restraine.

*Chaines* ] Many chaines ; chaines are for service, and for strength, to hold and last long ; a horse may snap a bridle asunder, but a chaine will hold him, if not, many chaines will.

The Law of God is this bridle, or chaine, to restraine, order, and guide us in the right way, in which wee are to walke ; the many commands of God, are the chaines which are as a bit to be put in our mouthes, and upon our cheekes, and about our neckes ; if the commands of God were not strong and durable, we have such stiffe necks, we need chaines to hold us, else we would breake them, snap them asunder, as *Sampson* did his cords : by nature we are like the Horse, and wilde Asse, and swift Dromedary, *Jer. 2. 23.* We are not easily caught, and when we are, we need be chained.

Also chaines are for ornament ; so are Gods commands ; *My sonne, beare thy fathers instructions, they shall be as a comely ornament unto thy head, and as chaines for thy neck,* *Pro. 1. 8, 9.* Chaines of gold, *Song 1. 10.*

The more of these chaines we have in our mouths, and about our neckes, the better, and the more faire and beautifull our neckes are ; no Jewels of gold or pearle can adorne any so as these chaines adorne ; they are ornaments

to us : its a shame to us not to have these chaines about our neckes ; we live in evill times, the commands of God, men reject, and perhaps count it Religion to doe so ; but yee that love the Lord, abhorre such a thought, Gods own people are to be ruled by him, by his commands ; allow our selves to be set free from the commands of God, is unreasonable and abominable.

11. *We will make for thee ( we, saith God, as, Gen. 1. 26. ) Rowes of gold, with specks of silver :* Divers ornaments, severall fruits of the Spirit, Gal. 5. 22, 23. They are from God created by him, Phil. 1. 29. Eph. 3. 16. Phil. 2. 13. to beautifie our conversation, &c. that it may be for his glory, else it is not comely.

The soule saith ;

12. *while the King ] Jesus Christ.*

*Sitteth at his Round Table ]* With his Church at the Lords Table, Mal. 1. 12. 1 Cor. 10. 21. With his Church at his spirituall banquet the Lords Supper : a Round Table hath no upper end.

*My spikenard is very costly spice, Joh. 12. 3.* A sweet smelling spikenard, full of vertue ; see Song 4. 13, 14. The breaking of Christs body in the Supper, is this sweet & precious Spikenard that fills the place with sweetnesse ; so the fruits of Christs death, is held forth in the p: d of ointment of Spikenard, with which Christ was anointed, Joh. 12. 3.

*Giveth*

*Giveth forth the smell thereof*] The sent thereof fills soules with sweetnesse, *Job. 12. 1, 2, 3.* It sends forth Redemption, Salvation, happinesse and glory, and what not; Oh! the sweetnesse of these, none can expresse, nor conceive: what joy, delight, or consolation is like this of Christ, dying for my sinnes, &c. It causeth the soule to extoll Christ, and say;

*13. A bundle of Myrrhe is my beloved unto me*] This holds forth the greatnesse of the contentment, satisfaction, and joy the soule takes in Christ, in the fruits of his death: the soule desires ever to take comfort in these benefits, and bundle them up together, least they be scattered, and to seeke; tie them up together in a bundle ( its the sweetest poesie ) ever to smell on, to comfort & refresh thy selfe withall.

A bundle of Myrrhe is sweet, but nothing so sweet as Christ, and his benefits is to me. I finde by experience he is so to me; there is nothing to be compared to him, there is nothing so sweet and pleasing, as is sweet Jesus unto me. What is a mountaine of myrrhe, and a hill of frankinsence, *Song 4. 6.* Dropping sweet smelling myrrhe, *Song 5. 13.* The bundle of my workes is not so sweet to me; *Love is as strong as death, the coales thereof bath a most vehement flame, Song 8. 6.* The heate of these coales were so exceeding hot, and the flame so vehement, it scorched and burnt up  
all

all my righteousnesse ere I was aware ; that bundle is gone now, I need it not, for my beloved is a better bundle unto me I leane not on any thing , but *on my beloved*, Song 8. 5. I have nothing else to leane upon, nor is any thing else worth the smelling on ; he is my delight, and all my pleasure ; in the sence of sinne, and wants , I comfort my selfe in the Righteousnesse of Christ.

*He shall lie all night* ] The night is the saddest time, by reason of darknesse ; the night is a sad time, by reason of feares, Song 3. 8. Many walke in darknesse, *Isa. 50. 11.* When my soule is most sad and darke ( he shall lie all night ) the soule is to own and imbrace Jesus Christ, and rest satisfied in him.

*Between my breasts* ] When I am at the worst Christ I desire, and nothing but Christ. I leave all to imbrace my beloved, he shall lie as near my heart, as may be, he is onely sweet to me, I will have him alone, and nothing else to lie between my breasts, that I may sell on him, and be satisfied with his sweetnesse ; when I am at the worst, he is enough for me, he alone will I imbrace, and fill my soule with his loves and sweet solace. The breasts, is the place of consolation and satisfaction, *Isa. 61. 10, 11.* A bundle of myrrhe is sweet for sent, but not so sweet as he ; my soule solace thy selfe with him, and take thou no content, but in him ; *I am my beloveds, and his desire is towards me,* Song 6. 10.

14. *A cluster of Cipres is my welbeloved unto me* ] Cipres is sweet, it hath reference to Christ, in the fruits of his death, Redemption, Salvation, Justification, &c. are all clusters together in one, and not to be parted ; Christ hath joyned them in one, part them not.

*In the vineyard of Egedy* ] A fruitfull soile, *Jos. 15. 6. 2. Ezck. 47. 10.* So Christs death is wonderfully fruitfull, who can reckon up his benefirs ? all which are the fruits of his death.

Christ saith to the soule :

15. *Behold, thou art faire my love ; behold, thou art all faire* ] Its twice repeated, because Christ would have his to know and minde their beautie, *Isa. 62. 5. Song 7. 6.*

*Thine eyes are as doves eyes* ] Good eyes and cleare : *as the eyes of doves by the Rivers of waters washed with milke*, *Song 5. 12.* It holds forth the soules quick-sightednesse in the mystery of Christ, *Eph. 3. 4.* Secondly, Doves eyes are chaste, *Doves eyes within thy locks*, *Song 4. 1.* It holds forth the soules chast- nelle to Christ, they are covered, except it be to Christ, their eyes are fixed on him ; they looke not to their workes for life, but freely part with all their lovers, and rest content in Christ alone.

The soules answer to Christ :

16. *Behold, thou art all faire, my beloved* ] My beauty is not mine, but thine, it all be- longs

longs to thee, take thee the praise thereof; for thou art onely beautifull; I desire to see *the King in his beauty*; for thou art glorious in thy beauty, Psal. 45. 2, 3. Psal. 115. 1. Psal. 90. 17. Isa. 30. 18. Psal. 27. 4. thou art my glory, Isa. 45. 24.

*Yea pleasant* ] Christ is very pleasant, comfortable, amiable, and delightfull, in him is all *pleasantnesse*, Song 7. 6. & 4. 16. Pro. 16. 24. *I sat downe under his sh. dow with great delight, and his fruit was sweet unto my taste*, Song 2. 3. Christ is that tree, under which we have protection, and defence, and dwell safely, and quietly, no heat can scorch us [ *fit* ] we rest in Christ, we goe no further, the fruits of his death are sweet unto my taste, they not onely *sweet* / *sweet*, Song 4. 11. but *taste* / *sweet*; there are no fruits so sweet as the fruits of his death, Song 5. 1.

*Also our bed is greene* ] Viz. fruitfull and flourishing, communion with Christ in the bed of love, causeth spirituallnesse, fruitfulness; they increase in good workes, inward and outward, to God and man; such cannot be barren, Psal. 92. 13, 14. 2 King. 6. 2. 5. Song 4. 2. *There is none barrene among them*, Song 6. 6. See Song 8. 12.

*The beame of our house* ] The rafters of our house, which is the Church of Christ, 1 Tim. 3. 15. Heb. 3. 5.

*A Cedars* ] A Cedar is a tall tree, full of sap,

Tip, *Psal.* 104. 16. Its a tree that grows well, its a tree of worth, and of great use, and a rare, and excellent tree, *Excellent as Cedars*, *Song* 5. 15. Its a sound tree; its no pithy nor rotten tree; it holds forth what the matter of the Church of God should be, choice matter, excellent Saints: the Candlesticks were made of pure gold, *1 King* 7. 49. See *Rev.* 1. 20. Cedars, many Cedars make an house.

*Our galleries*] The galleries are higher then other parts of the house, so are those that are the Teachers above the rest in honour, &c. the King is held in his gallery, *Song* 7. 5. Christ is most seene in his galleries, they are his galleries where he walkes; the galleries are on the outside of the house, and seene by those abroad, they declare the truth to them that are without.

*Are brutaine trees*; or fir tree, *Psal.* 104. 17. The brutaine trees are of a sweet and pleasant smell; it holds forth that those that teach the truth, should smell best, their conversation holy and sweet; not of those whose practise make them stinke; *The smell of thy garments is like Lebanon*, *Song* 4. 11. It holds forth their sweet gifts, and excellent knowledge in the truth of Christ, who teach Christ they are to teach truth with *speech comely*, *Song* 4. 3. and comfortably to the beloved of the Lord.

*Psalm* 16.

## Psalm 16.

**T**HIS Psalm is a Prophecie of Christ, David speaks concerning him; see Acts. 25. to 31. & 13. 35.

This Psalm is a golden Jewell, it declares the riches of love to the sonnes and daughters of Christ, their exceeding safe and happy estate, in which is great consolation.

*Vers. 1. Preserve me, O God* There is no preservation in any thing, but in God.

*Preserve me* ] Christ in the dayes of his flesh, put up strong cryes and supplications to his Father, Jo. 17.

*For in thee doe I put my trust* ] There is no trust to be put in any thing, but in God.

*2. I put my trust* ] Christ as he was man had faith, and it was in God, Gal. 2.

*Thou art my Lord* Christ in acknowledging him, honoureth the Father, yea Christ is equall with him.

*My goodnesse* ] Christs goodnesse was of and from himselfe, therefore his own.

*Goodnesse* ] Jesus Christ is full of goodnesse, Col. 2. 3. therefore all that Christ hath done, must needs be exceeding good and excellent, in this is our happinesse and comfort.

*Extendeth not to thee* ] Appertaineth not to God, God is perfect and infinite, therefore he is not capable of any addition of goodnesse; this is his perfection, 3. But

3. *But to the Saints* ] Those that are made so by me, they had no goodnesse of themselves, their righteousness is of me, Isa. 45. 17.

*Extendet to the Saints* ] It reacheth to them, there is no sonne or daughter in any place, to whom my goodnesse doth not reach, they have interest in it, its theirs, and they shall enjoy the fruit of it.

*Goodnesse* ] The Saints goodnesse is in Christ. This goodnesse of Christ was not for every person in the world, but to the Saints that are in the earth.

*Saints* ] Christs goodnesse made them Saints.

*Use.* Oh Saint, admire the riches of Christ, and his love to thee, rest satisfied in Christs goodnesse, which is thine, rejoyce in it, admire at it, be thankfull for it, walke suitable to it, and improve this goodnesse against all thy doubts and feares, &c.

*To the excellent* ] The Saints are excellent to Christ; yea all of them are alike excellent, beautifull, glorious, unspeakeable, infinite, excellent, with the excellency of Christ; they are more excellent then the whole creation of heaven and earth: Christ calls them *excellent*, and esteemes them so, Eph. 5. 27. Oh Saint, esteeme thy selfe as Christ doth, to be excellent in his excellency; for thy beauty it is perfect through my comelineesse I have put upon thee, saith the Lord, Ezek. 16. 14. I will greatly

greatly rejoyce in the Lord, my soule shall be joyfull in my God; for he hath clothed me with the garment of salvation, he hath covered me with the robe of righteousnesse, Isa. 61. 10.

*use* Oh glorious Saint, the world knowes not thy worth, therefore it esteems thee not, yet slight not thy selfe, because Christ hath made thee excellent.

*In whom is all my delight* ] Jesus Christ is fully pleased and contented with his.

*All my delight* ] An infinite delight Christ takes in his.

*All* ] One Saint is more esteemed by Christ, then the whole creation of heaven and earth; for those things have not any of his delight; the Saints have it *all*, the quintessence of all fulnesse.

*use.* O precious Saint, delight thy selfe in God, rest satisfied in him, in his love, and the delight he takes in thee.

*Verf. 4. Their sorrowes shall be multiplied, that hasten after another God:* those that have another God, they shall have sorrow and increases in griefe; those that are not mine, *their drinke offering of bloud will I not offer, nor take up their names into my lips:* they are not in so happy a condition, they shall finde the contrary from Christ; he will not once name their names to God, I will not be made an offering for them; *their offerings of bloud, their costly services shall be rejected; they shall*

shall finde no acceptance ; they are in a miserable condition.

Verf. 5. *Mine inheritance, and lot,* ] Given me of my Father, allotted to me : Christs lot and inheritance is his people ; *The Lords portion is his people,* Deut. 22. 9.

*Mine* ] Christ hath an interest in his people, and he owns it, he is not ashamed to own them to be his ; the Elect are his part.

*The Saints are not their own, but Christs,* I Cor. 6. 19, 20. I Cor. 3. 23.

*use.* Seeing the Saints are Christs, they are to be at his disposing, and not their owne, they are to serve him, and doe all for him.

*Inheritance of my Cup* ] Christs people are his by purchase ; *Let this Cup passe from me ;* they cost a great price, *his precious blood,* I Pet. 1. 19.

*use.* He that payd so much for his, will not loose them, nor leave them, *Heb. 13. 5, 6.*

*The Lord is the portion of mine inheritance* ] The Saints have God for their portion. *The Lord is my portion, saith my soule,* Lam. 3. 24. *Thou art my portion ; O Lord,* Psal. 119. 57.

The portion of a childe of God is infinite, because God is infinite. God esteems nothing too much for his, in that he declares himselfe to be theirs. The Saints are infinitely happy in having such a portion, *Jer. 10. 16. Happy is that people that is in such a case ; yea happy is that people whose God is the Lord,* Psal. 144. 15.

I.

*use.*

*use.* The Saints portion can never be spent, nor lost ; *God is my port on for ever*, Psal. 73. 25. None are so rich as a Saint, they shall never want ; *The Lord is my Shepherd, I shall not want*, Psal. 23. 1. *There is no want to them that feare him, they shall not want any good thing*, Psal. 34. 9, 10.

*use.* O rich and happy Saint, admire free grace, that hath so abounded to thee, be content with thy portion, for richer thou canst not be ; rejoyce in thy portion, for it will be a full supply to thee ; *They shall rejoyce in their portion*, Isa. 61. 7. Be thankfull for thy portion, for it was freely given thee, *Hos. 14. 4.* Esteeme not any thing too much for him, who esteemes nothing too much for thee ; be content in every condition, because thou art an heire of glory ; improve thy portion, and live richly upon it.

*Thou maintainst my lot* ] God hath undertaken to preserve the Saints, and he doth it : Christs inheritance can never be lost, because it is maintained by God.

The Saints safety and preservation depends not upon themselves, nor any thing below God, but upon God, who maintains and upholds them.

The Saints are sure to persevere, its impossible they should misse of glory, because they are maintained by God.

*Vers. 6. The lines are fallen unto me in pleasant places* ]

places] Christs lot and inheritance is his Saints,  
who are delightfull and precious unto him.

*Yea, I have a goodly heritage*] Christ is wonderfully taken with the Saints comelineffe;  
its a maine part of the excellency of Christs inheritance, that it cannot be kept from him,  
spent, nor lost.

*Goodly heritage*] Christ hath a high esteeme  
of his; faire unto me, it pleaseth me well;  
*Thou art all faire my love; there is no spot in thee,* Song 4. 7. *Thy are without spot or wrinkle,* Eph. 5. 25. to 28. 1 Tim. 1. 7. Psal. 51. 5. Rev. 19. 8. Song 2. 10.

*use.* O happy Saint, have thee a high esteeme of Christ, he is satisfied in thee, be thou satisfied in him; rejoyce in nothing else but him, *Psal. 31. 21.* and sing praises to him.

*7. I will blesse the Lord*] Declare his name.  
*who hath given me counsell*] Counsell'd me,  
made me wise, see 1 Pet. 1. 11. Luk. 24. 25.

*My raines also instruct me*] Heart teacheth, see Pro. 15. 23.

*In the night seasons*] in the darke seasons.

*8. I have set the Lord alwayes before me*] I have proposed, I beheld before, *Acts 1. 25.*

*He is at my right hand*] Supplied, *Acts 2. 25.* God powerfully assists and comforts me.

*I shall not be moved*] that I be not moved, *Acts 2. 25.*

*9. Therefore my heart is glad*] in it I rejoyce.

*And my glory* ] my tongue, *Acts* 2. 26.

*Rejoyceth* ] uttereth joyfull things.

*My flesh* ] My body.

*Also shall rest in hope* ] Safely, securely, in confidence to rise the third day, *Mat.* 12. 40.

10. *For thou wilt not leave* ] Me in the power of death, *Acts* 2. 24. 31. & 13. 34, 35.

*My soule* ] My life, *Job* 2. 6.

*In hell* ] In the grave ; he speaks of the Resurrection, that he should rise, *Acts* 2. 31, 32. or pit, *Psal.* 55. 24. *Eccle.* 9. 10. the corrupting ditch, *Psal.* 16. 10. *Psal.* 57. 7.

*Neither wilt thou suffer* ] Wilt not permit.

*Thy holy One* ] Me that am holy ; free from sinne.

*To see corruption* ] To perish, *Acts* 13. 36, 37, but that I shall rise, *Acts* 2. 31, 32.

11. *Thou wilt shew me* ] Make me to know ; or hast made me know.

*The path of life* ] The way of life ; for me to dye and rise, is the way to life, *Acts* 2. 28. *Mat.* 18. 9. *Mark.* 9. 47. Our workes are not the way, or path of life ; Christ is the way, *Joh.* 14. 56. Yet Saints are to walke, and doe walke in good works.

*In thy presence* ] Before thy face or presence ; The wicked put from thy presence, 2 *Thef.* 1. 9.

*Is fulnesse of ioyes* ] Thou wilt fill me with joy before thy face, or with thy countenance, *Acts* 2. 28. Gods face or presence is our joy, *Exod.* 33. 14, 15, 16. AC

*At thy right hand* ] The place of honour,  
in the highest glory, *Psal.* 17. 15. Exalted,  
*Acts* 2. 33, 34.

*Are pleasures* ] Pleasant joyes.

*For evermore* ] Eternally, *Mat.* 25. 33, 34.  
36.

## A divine Cordiall for a faint- ing Soule.

*Psal.* 89. 28.

*My Covenant shall stand fast with him.*

**T**HIS Psalmie holds forth Jesus Christ, of  
whom *David* was a type and figure, as  
*Acts* 2. 30.

This Psalmie containes the foundation of  
mans happinesse, and the certainty thereof.

We are to consider ; first, what a Covenant  
is ; secondly, whose Covenant it is ; thirdly,  
the nature and substance of this Covenant ;  
fourthly, with whom it is made.

For the first ; the word *Covenant*, imports  
a mutuall agreement of two parties to per-  
forme each of them the things agreed upon ;  
for it cannot be a Covenant, unlesse there be  
something to be done on both parties ; and  
therefore a promise differs from a Covenant,

in that a promise may tie one partie onely, as all free and absolute promises doe; but a conditionall promise differs nothing from the nature of a Covenant.

For the second, it is Gods Covenant, as appears by these words; *My Covenant.*

For the third; the nature and substance of this Covenant, its spirituall, and contains principall things, spirituall, salvation, eternall life, happinesse, and glory.

For the fourth; this Covenant is made with Jesus Christ; which appears by these words; *My covenant shall stand fast with him: I have made a covenant with my chosen; I have sworn unto David my servant, thy seed will I establish for ever, vers. 3. I have found David my servant, with my holy Oile I have anointed him, vers. 20. With whom my hand shall be established, my arme also shall strengthen him, ver 21.*

The condition on Christs part is comprehended in these words; that he should be made a sacrifice for sinne: the condition on Gods part was, that then Christ should see his seed, *not prolong his dayes, and the pleasure of the Lord should prosper in his hand, Isa. 53. 10, 11, 12.*

*Obs:* The summe is, that the Covenant of grace, life, and salvation, stands onely betwixt God the Father, and the Lord Jesus Christ, who hath undertaken to performe all that was necessary for the salvation of his Elect.

That

That the Covenant of grace was made with Jesus Christ ; appears by these Reasons.

*Reas.* 1. Because the word *him*, in the singular number, noteth onely one Person ; My Covenant shall stand fast with [ *him* ] The Elect are many, therefore its not made with them in this sence I here speake for ; there is a difference between the word *him*, and the word *them* : he saith, *My faithfulness, and my mercy shall be with him*, &c. 24.

2. Because Christ is called the *Covenant*, because it hath dependance on him ; *I will give thee for a Covenant of the people*, Isa. 42. 6, 7. & 49. 9. The Elect are not called a Covenant, I grant they share in the priviledges of it, but its in relation to Christ, and as they are considered in him : hence it is God saith, *he will shew them his Covenant*, Psal. 25. 14. to comfort them with it.

3. Christ onely is engaged to performe the conditions of this Covenant, because he hath undertaken it, he hath sealed, confirmed, and fulfilled the Covenant with his blood , therefore his blood is called *the blood of the Covenant*, Heb. 13. 20. Our blood is not the blood of the Covenant.

4. 't was of necessity that this Covenant should be made with Christ, and him onely, because he alone was able to keepe the conditions of it ; it required a great strength to keep this Covenant: therefore the Lord saith,

*I have laid helpe upon one that is mighty ; thou  
hast a mighty arme ; strong is thy hand, vers. 19.  
13. We are weake, even weaknesse it selfe,  
utterly unable to effect such a worke ; it had  
been in vaine to have laid so great a work up-  
on man, yea fallen man, whose strength is  
weaknesse, and his Right o'f successe no better then  
a monster in us cleth, Isa. 46.*

5. If man had been to performe any of the conditions of this Covenant, it had not been a covenant of grace, but a covenant of works ; for, *if it be of works, it is not of grace, Rom. 4. 4, 5.* Nor were the covenant of grace free and absolute, if it were conditionall, for that covenant is not absolute, which depends upon any condition to be by us performed, but to us the covenant is free and absolute, and altogether unconditionall on mans part, therefore its a covenant of grace, it cost Christ deare, his very life, that it might cost us nothing.

6. If this covenant had been made with us, and so had depended upon our obedience, then might our sin have broke the covenant, and so deprived us of salvation ; which cannot be ; for sin cannot deprive any of the Elect of salvation ; for God saith, *My covenant shall stand fast with him ; his seed also will I make to indure for ever ; if his (Christ) children forsake my Law, and walke not in my judgements ; if they breake my statutes, and keepe not my commandments (what then) then will I visit their trans-*

transgressions with a rod, and their iniquitie with stripes. Nevertheless, my loving kindnesse will I not utterly take from him, nor suffer my faithfulness to faile ; my Covenant will I not breake, nor alter the thing that is gone out of my lips, Psal. 89. 28. to 38. These words doe exceeding fully and clearly declare, that the covenant of grace depends not upon our good duties, nor can be broken by our sins.

7. If the covenant of grace had depended upon our actings towards God, then had the counsell of God appeared to be mutable, which is contrary to *Heb. 6. 17.*

8. If this covenant had depended upon our keeping the conditions, we could not be certain of our salvation because we might not performe the conditions ; at least greatly doubt whether wee had performed them or no ; for if *Adam* in his greatest strength fell, how shall we in our weaknesse stand ?

9. If we had been to performe the conditions, to partake of the covenant of grace, then could not wee have strong consolation, because wee should be under care and feare least we should come short. Now God to free us from care and feare herein, he made sure the covenant with *Je'us Christ* for him to keepe ; therefore to make it sure, and to free us from all doubt, he confirmed it by an Oath : the reason why he did so, is rendred, that we might have strong consolation wherein God wil-

ling more abundantly to shew unto the hires of promise the infallibility of his Counsell, confirmed it by an Oath, that by two immutable things (oath and promise) we might have strong consolation, Heb. 6. 17, 18. Our consolation is farre more stronger, that all is finished, and confirmed by Christ, then to have so weighty a matter (upon which depends our eternall happinesse) to depend upon the good acts of a weake, uncertaine, and vaine man, whose breath is in his nostrils.

10. Lastly, it tends most to the advantage, to the riches and glory of Gods grace, and abasing man, to establish the covenant with Christ, so as to leave none of this worke for man to doe, for if man were to doe the least part of that worke, on which depended our eternall happinesse, in stead of giving God the glory, *we would boast*. Therefore to prevent this, he hath established the covenant with Christ, who *bath wrought our works for us*; and hath not left any of this worke for us to doe; see Isa. 26. 18.

*Obs.* The covenant of grace is unutterable, its a fast and sure covenant, its an everlasting covenant, it cannot be broke, therefore all the Elect shall certainly have happinesse and glory.

We have the word of the Lord to confirme this; for God saith; *My Covenant shall stand,* vers. 28. *My Covenant will I not breake, nor alter*

after the thing that is gone out of my lips, v. 34. The Covenant of my peace shall not be removed, Isa. 49. 10. I have said, Mercy shall be built up for ever; yea, he hath sworn it; Once have I sworn by my holynesse, that I will not lie unto Christ, Psal. 89. 35. God is not as man that he should repent; faithfull is he that hath promised, which will also doe it.

*use.* Inform. This shews they mistake who conceive the covenant is made with man, or that teach faith to be a condition of the covenant.

2. That the happynesse of the children of Christ, depends upon the stability of the covenant, seeing that is sure and unalterable, therefore their happynesse is sure and unalterable; *Nothing shall separate us, &c.* Sin cannot, nor shall not, *Rom. 8. 38, 39.*

3. That our eternall happynesse doth not depend upon our works, nor upon our selves, but upon Jesus Christ, in what he hath done for us.

4. That all that are Christs, need not feare nor doubt of eternall life, because they are included in the priviledges of the covenant.

5. This informes us of the greatnesse and freeness of Gods love, in that God requires nothing of us to have an interest in this covenant, and are ever to be in this his *everlasting Covenant*, Heb. 13. 20.

*use. Exhort.* 1. All the Lords are to take notice,

notice, that they have an interest in this blessed and sure Covenant.

2. To joy in it, with great thankfulness for it: praise the Lord, tell of his goodnesse, extoll free love.

3. Ever have recourse to God in this covenant for what we need; come to God in the consideration of this covenant, for comfort and strength to doe or suffer: minde this covenant, and walke in the strength of it all the dayes of thy life: wouldest thou have comfort and joy, that is sweet, solid, full, and lasting, fetch it from Christ in this Covenant; this covenant affords the sweetest comfort & consolation: in the losse of outward things, yea inward comforts, this covenant affords much comfort, this might satisfie us in all our losses, that we cannot loose our best treasure; certainly, the cause of the unsettlement in our soules, is because we have not recourse to this covenant, to live on it; improve this covenant against all thy doubts and feares; this covenant containes all good things, therefore rest satisfied in thy interest in it: mind it, and forget it not.

4. Walke answerable as the redeemed of the Lord, as becometh the Gospel, in all holy conversation.

5. Be sure yee take heed, that yee turne not this grace of God into wantonnesse; abhorre the thoughts of being the more secure and carelesse in obeying God. H/c.

Use. Comf. To all that are the Lords, you are happy whatsoever your wants are, whatsoever condition, you are included in Gods covenant, this exceeds all wants, in this you are happy, and had you all other things, and wanted this, you were miserable: if thou art outwardly poore, yet thou art rich, in that thou hast an interest in this covenant.

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Isa. 41. 10.

*Feare thou not, for I am with thee: be not dismayed, for I am thy God; I will strengthen thee, yea, I will helpe thee, yea, I will uphold thee with the right hand of my righteousness.*

**O**Bf. 1. Some things are terrible to a Saint, which he is subject to feare.

2. It is the will of God, that his people be not troubled, but live a sweet and quiet life, in, and upon himselfe.

3. God is alwayes present with his, to keep them from all evill, and do them good, though they know it not, or consider it not.

4. Feares arise, in not beholding the presence of God.

5. The consideration of the presence of God, is a speciall Remedy against feares.

6. I

6. *I am thy God* ; when a childe of God is at the worst, still God is his God.

7. The knowledge of an Interest in God, is enough to raise a soule out of all its feares.

8. *I will strengthen thee* ; God is ingaged by promise to helpe and strengthen his.

9. The Saints should mind Gods promise, and live upon it.

10. The promise of God is enough to quiet, and free the soule from feares.

11. The weakest Saint with God shall prevaile.

12. *Strengthen thee* : there is strength enough in God.

13. The Saints strength is God.

14. Its in vaine for men to oppose the Saints, for God is with them to helpe them.

15. *I will helpe thee* : the Saints in themselves are weake, and cannot help themselves.

16. Creatures cannot helpe, they are vanitie, there is no helpe but in God.

17. So much as the soule rests upon the promise of God for helpe, so much its freed from feares in the greatest appearance of dangers.

18. *Uphold thee* : God upholds his, the trials of the Saints are above their strength, they cannot uphold themselves.

19. *Strengthen, helpe, uphold* ; God applies himselfe sutable, & in particular to the wants of his people.

20. When

20. When God will preserve a man, it is not any thing that can hurt him.

From all which, we may observe :

1. That the ground of feares is ignorance, as *Psal. 62. 11. Forge fulnesse, Isa. 51. 12, 13.* and living by sence, and not by faith.

2. That its unreasonable for a childe of God, to feare men, or be dismayed at any thing.

*Reas. is. 1.* Because its against Gods command, which saith ; *Ferre not.*

2. Because they have the presence of God to helpe them ; *I am wih thee.*

3. They have an interest in God, which is a happinesse beyond all miseries ; *I am thy God.*

4. Because nothing can befall them, but what God appoints, who loveth them.

5. Because whatsoever befalls them, shall doe them good, *Rom. 8.*

6. The bitternesse shall be but short, *Rom. 16.*

7. Feares never doe any good, but much hurt, they dishonour God, his truth, and people, and oft cause us to neglect our dutie.

8. Feares are unsutable for a Saint. *Rev. 21. The fearesfull and unbelieving, &c. shall have their part in the lake wih forserers, idolaters, and lyers.*

9. Feares are unreasonable for a childe of God, because God hath given them many great, and sweet promises, that they shall not want

want any good thing, Psal. 34. He hath said, I will never leave them, nor forsake them, Heb. 13. 5. Therefore they are well enough. they need not care, nor feare but in God alwayes rejoyce, and sing praises to him.

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## 2 Thes. 3. 16.

*Now the Lord of peace himselfe, give you peace by all meanes.*

**P**EACE is rare, choice, and precious ; its comfortable, sweet, and lovely, therefore desireable ; such as enjoy it, prize it, are thankfull for it, and walke answerable unto it.

*Obs.* 1. In that the Apostle prayeth, that God would give the Saints, the Church of God peace ; it appeares, that such as are the Lords may want peace : and that this is a truth, see and consider, Psal. 88. 15, 16. Job 19. 10, 11. & 7. 6. 13, 14, 15, 16. Psal. 31. 22. Psal. 55. 5. & 77. 8, 9. Lam. 3. 2. to 19. Job 7. 18, 19, 20, 21. 13, 14 Psal. 51. 12. So that it is one thing to be a childe of God, and another thing to have peace.

*Now the God of peace himselfe give you peace.*

*Obs.* 2. That the peace of the Saints is from God, he gives it ; it is not in the power of men.

to give peace, they may speake peace, but they cannot give peace : God is called *the Lord of peace* ; to teach us, that it is at his disposing, none have any power to order and give peace but himselfe.

To give peace requires an almighty power ; its a creation, *he creates the fruit of the lips peace*, Psal. 57. 10. He alone can empty the soule of its feares and terrors, and place peace in the soule. When men speake peace, the soule refuseth, is set upon a will, they will not receive it : thus *David*, *My soule refused to be comforted*, Psal. 77. 2. Man is not able to perswade the will, and over-power the soule, but Gods perswasions are to purpose, because they are effectuell.

If men could give peace, God should loose his glory, and man should be admired and adored as God.

*Use 1.* If the *Lord of peace, must give peace*, this should teach us in the want of peace, to goe to God for it.

2. It should teach such as injoy any peace, how small soever it appears in their eyes, to be thankfull to God for it, for its from his mercy and loving kindnesse that we injoy it.

*Obs. 3.* *The Lord himselfe give you peace by all meanes.*

God conveys peace to his people, in, and by meanes.

Meanes cannot give peace, but God gives peace by them.

If

If meanes could give peace, we would look and rest too much upon meanes, and be satisfied with them without God, and resting upon meanes, and not upon the God of meanes.

*Use.* This should teach us to use the means, & to look above them to God to bless them, and in the use of meanes to live upon God, and not upon the meanes.

*Obs.* 4. *By all meanes* : all the meanes that tend to increase the peace of the Saints, they ought to know, and minde, and use, and believe God will give them peace by them.

*Use.* Use all, it by *any meanes* thy wants may be supplied, *Phil.* 3. 11. Honour not one, so as to exclude or slight another ; its the fault of some, to neglect some, & use such as themselves like ; be yee so wise as to imbrace and use all, for all are for his glory, and thy good ; the neglect of one, may hinder the fruit of another ; there is no meanes how weake so ever it appears, but God can bless it to thee.

There be many speciall means to quiet and settle a troubled soule in the assurance of the love of God, which are of speciall use to increase thy peace : to name some ;

*Meanes 1.* *Commune with thy heart*, and make diligent search to finde out what it is that troubleth thee ; see *Psal* 77. 6. Aske a reason of thy soule, *why it is disquieted, why it is cast downe ? why art thou cast downe, O my soule ? why art thou disquieted,* *Psal* 42. 5, 6.

2. Examine from whence all thy discouragements come, and you shall finde they come not from God; for his voice is peace and comfort to his; *I know the thoughts that I thinke towards you, saith the Lord, thoughts of peace, and not of evill, Jer. 29. 11. Comfort yee my people, saith the Lord, speake yee comfortably to Jerusalem; cry unto her that her warfare is accomplished, that her iniquitie is pardoned, Isa. 42. 1, 2.* You see they come not from God, nor doe they come from Christ; it was promised of Christ, that he should speake peace; *Thy King cometh, he shall speake peace unto the heathen, Zach. 9. 9, 10.* This is his work, and he doth it, therefore he doth not trouble nor discourage any; *He binds up the broken hearted; he proclaims peace and liberty; he comforts all that mourne; he gives beauty for asbes; the oyle of joy for mourning; and garments of praise, for the spirit of heavinesse, &c. Isa. 61. 1, 2, 3. Luk. 4. 18.* He is gracious and pitifull; *He will not quench the smoking flax, nor breake the bruised reed, Isa. 42. 3.* His voice is full of love and tendernes; his words are sweet words; as, *Let not your hearts be troubled, Joh. 13. 1. Feare not, it is your fathers pleasure to give you a Kingdome, Luk. 12. 32. Cast your care upon me, I will care for you, Phil. 4. 6.* Christs voice is, *Open to me my sister, my love, my dove, my undefiled, Song 5. 2.* What sweet words are here, all tending

to peace and comfort, not the least word of discouragement or trouble; his name is King of Salem, that is, *King of peace*, Heb. 7. 2. Its evident then our fears & discouragements come not from Christ.

Nor come they from the holy Spirit of God, for he is the great and most sweet Comforter, he causeth no discouragement, but removes them all, by revealing and applying to the soule the love of God, and carrieth the soule by faith from all discouragements to God, who is love and peace, where the soule is to rest, Psal. 116. 7. and be filled with sweet peace. This is the worke the Spirit doth, hence it is he is called *the comforter*, Joh. 15. 16. He never caused the least feare or discouragement in the soule of any.

The consideration that our feares, doubts, and discouragements, come not from God, nor from Christ, nor from the holy Spirit, is sweet, for then what need we care to regard them, or be troubled for them, but slight them. But may a soule say from whence then doe they come?

1. They come from the Devill, who is a malicious enemy to the peace and comfort of the Saints; he is an enemy to their beleeving, therefore he tempts, and *takes the word out of mens hearts, lest they should beleieve*, Luk. 8. 12. And his instruments tempt, see Psal. 42. 10. 1 *Thes.* 3. 5.

2. They

2. They come from our own hearts ; *Take heed brethren, least there be in any of you an evil heart in departing from the living God,* Heb. 3. 12.

3. They come from the lying vanities we have chosen ; *They that hearken unto lying vanities, forsake their own mercy,* Jonah 2. 8.

4. The causes why the children of God have so many discouragements, doubts, and feares, doe arise ;

1. From ignorance of the fulnesse and greenesse of the promise, *Isa. 55. 2.*

2. Mindlesnesse and heedlesnesse of the promise, *Heb. 2. 1.*

3. Ignorance and forgetfulnesse of God, *Heb. 12.*

4. *Unskilfulnesse of the word of Righteousnesse,* Heb. 5. 13.

5. And from corruption in the heart, opposing grace, unbelieve takes the Law, and applies it to it selfe, which occasioneth feares, and feares doubts and discouragements.

6. Not watching against sin, the not keeping a cleare conscience, & omission of duties, and loose walking with God ; all these will raise tumults in the soule.

7. Building our comfort upon that which is mutable and uncertaine, *Mica 2. 10.* and seeking comfort in our personall sanctification, and not in Christ, in our justification by him.

8. False

8. False reasonings, as to conceive they have no grace, because they see or feele none, and because they are so bad: thus we delude our selves in choosing trouble, and preferring it before comfort, *Job 15. 11.*

9. From the bodies distemper with melancholly, and want of imployment, or too much businesse, and the troubling themselves with the event of things, and peevishnesse, *Jona. 3. 9. Jer. 31. 15.* and pride, in not quietly submitting to that condition, inward or outward. God hath put us in, and want of patience, in not waiting upon God for deliverance in the use of meanes.

10. Want of consideration of the ground of the trouble, to see whether it ought to be a ground of trouble or no.

11. Too much eying of sinne, and the conscience siding with the Law against it selfe.

12. Gods not appearing to the soule, *Mat. 27. 46.* the Spirits not speaking in the soule and causing the soule to beleieve, *Rom. 8. 16.*

3. *Meanes.* Give no way to any discouragement at all, although it doe seeme never so just and reasonable: this was *Dauids* sinne to admit of a parley with that which did tend to discourage him; saying, *Will the Lord cease off for ever? doth his promise faile for ever more? I said this is my infirmities*, *Psal. 77. 8, 9, 10.* As soone as he did see his infirmities he had other thoughts of God; saying, *Who*

se great a God as our God? thou art a God that  
doest wonders, and thy footsteps are not knowne,  
vers. 14. 19. If God in his greatnesse were  
knowne, and the wonders he doth knowne,  
and the way he goeth knowne, we would ad-  
mire and rejoyce at that for which we now  
mourne.

4 Meanes. Learne to know and distinguish  
between the voice of Christ, & all other voi-  
ces, that thou maist know, and say, *It is the*  
*voice of my beloved that knocketh*, and hear-  
ken unto it, *Song 5. 2.* If you would know  
Christs voice, *its peace*, Luk. 24. 26. *Thy sins*  
*are forgiven*, Luk. 7. 48. *I will remember them*  
*no more*, Heb. 10. 17. Therefore that voice  
that tends to hinder the Saints peace, suits  
with Satans voice, and is not the voice of  
Christ: you must not heare what Satan saith,  
but heare what God saith; *I will heare what*  
*the Lord will speake, for he will speake peace to*  
*his people*, Plal. 85. 8. Satan is ready enough  
to speake to the soule against what God saith,  
and say, its a delusion, and it is not likely to  
be from God, and alledge reason for it; and  
saith, Art thou a childe of God, and act so  
and so: and because this last voice is sutable  
to reason, the soule is ready to close with it,  
and conclude against God, and his own soule,  
that the voice was not from God, but a delu-  
sion of Satan, and so mis-takes Christs voice to  
be the voice of Satan, and Satans voice to be  
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the voice of Christ, which is a great mis-take ; therefore know that voice which is for Satans side, and if followed, will give Satan the victory, that voice is Satans voice ; and that voice which is for God against Satan, that is the voice of God. All discouraging voices are not from God, but from the Devill, and therefore see that wee so looke upon them ; therefore learne to know the severall colours, sounds, and voices, which are for God, and which for Satan, 1 Cor. 14. 8, 9, 10, 11. or else you will mis-take, and come unprepared to the battrell, 2 Cor. 7. 5.

5. Learne to know and distinguish between the voice of the Gospel, and the voice of the Law ; the Law saith, *Cursed is every one that continueth not in all things that are writen in the Law to doe them*, Gal. 3. 10, 11. When there is any worke to be done upon paine of punishment, or upon promise of eternall life, its the voice of the Law, the Law requires a doing something for life. *Moses* describing the Righteousnesse of the Law, saith, *That the man that doth these things, shall live by them*, Rom. 10. 5. But the voice of the Gospel is otherwise ; as, that *Christ hath redeemed us from the curse of the Law, being made a curse for us*, Gal. 3. 13. and that *his mercy is above what we can aske or thinke*, Eph. 3. 20. So the promises of life are free without condition ; the Gospel declares what God workes in us,

us, and freely gives to us ; *I will love them freely*, Hof. 14. 4. If we did more listen to the promise, which is the voice of the Gospel, and not to the voice of the Law, and the voice of corruption, we should enjoy more peace, and lesse trouble.

6. Meddle not with the threatnings in the Word, to apply them to thy soule, because they belong not unto it, they are no part of thy portion, they concerne not the state of a beleever (however they may be of use to prevent sinne) yet are of no use to him after sin is committed; its a weaknesse in a beleever having sinned to apply the threatnings against sinne to himselfe, because we are not under the Law, but under grace, *Rom. 6. 14.* Christ being made a curse for us, *Gal. 3. 13.* hath made full satisfaction for the sins of the Elect. Reckon your selves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, *Rom. 6. 10, 11. Rom. 6. 7.* It is against reason, sight, sence, and feeling, to reckon so, but we are to walke by faith, and not by sight, *2 Cor. 5. 7.*

7. See that yee doe not judge your estate by false principles; some judge their state to be bad for the want of that which if they had it, it would not prove their state good; as, knowledge, memory, parts, sensiblenesse of sin, &c. nor judge thy state to be bad, for having of that which if thou wert freed from, would

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would not prove thy state good ; as, passion, temptation, discontentednesse, &c. If this rule were observed by some more, they should not be so troubled as they are.

8. Take heed yee be not overwhelmed with sinne, doe not eye so much thy infirmities, beware of such a minding, and complaining of sinne, as may discourage, oppresse, and trouble thy soule ; this is sinfull ; our experience might teach us this, as well as it did *David* ; *I complained, and my spirit was overwhelmed, I am so troubled that I cannot speake*, Psal. 77. 3, 4. 8. Therefore hearken not to thy failings, corruptions, doubts, and feares, so as to be discouraged, &c. For as they are all against God, so they are all against thy soule, there is no grace or mercy to be expected from them in this sence: what thou seest and feelest, see not, consider not, forget ; and what thy sence sees not, see ; *Faith is the evidence of things not seene*, Heb. 11. 1. *Walke by faith, and not by sight*, 2 Cor. 5. 7.

9. Eye Christ onely, minde him, meditate upon him, and his rich and free grace ; fetch all thy comfort from him, *who is made to thee*, *Wisdom, Righteousnesse, Sanctification, and Redemption*, 1 Cor. 1. 30. If thou wilt attend onely to God in his promise, thou shalt finde *Rest*, Psal. 116. 7. O soule, eye not so much thy selfe, or thy sinnes, as Christs full and perfect satisfaction, which was offered and accept

ted for all thy finnes ; therefore live and rest thy soule upon the Lord Jesus Christ alone, and place all thy confidence in him ; doe you not heare Christ say ; Cast away all thy feares, and come to me, I will settle thee, comfort, quicken, and uphold thee, and be better to thee then thy selfe can be, yea all in all to thee.

10. Know and minde the happinesse of a beleever in Christ, *he is cleane from all sinne,* 1 Joh. 1. 7. *They are removed from us,* Ps. 103.

12. Meditate on this truth, untill thy heart be over-powred with it, and enjoy the sweetnesse of it ; ever minde what is thy freedome and liberty thou hast in Christ, which is full and sweet, Gal. 5. 13.

11. Learne to distinguish between thy Justification, and thy personall Sanctification : the first is perfect and compleat in Christ ; the latter is in our selves, and is weak and uncertaine ; untill a soule be settled in the point of Justification, the soules objections cannot be answered ; he that understands not the true nature and doctrine of Justification, cannot enjoy true settled constant peace and consolation ; for in the right understanding of Justification, lieth the life of the Saints comfort.

12. Let not thy comfort depend upon thy personall Sanctification, because from it there can no sure settled constant comfort flow ; the seeking of comfort from our Sanctification, is

a cause of much trouble in many weake beleevers; Sanctification hath nothing to doe with Justification, nor Salvation, as any cause of it. Also Sanctification admits of degrees, but Justification admits of neither rules nor degrees, and is more glorious then Sanctification; our Justification should comfort us; Justification depends not upon our apprehending it, nor in our receiving it, but upon what the Lord Jesus hath done for us. Justification is effected by Christ, and its apprehended by faith, *Heb. 11. 1.* The Spirit and faith doth evidence to us our Justification; *all that beleeve are Justified, Acts 13. 39.* Its possible to have *a full assurance of faith, Heb. 10. 22.* Faith is an unquestionable evidence, and when faith is hidden and doubtfull, Justification is not apprehended, and when faith is hidden and doubtfull, Sanctification is not evident but doubtfull, and so cannot evidence to us our Justification. The effects of Sanctification, cause men to question their Justification, therefore no effect of Sanctification can evidence to the soule its Justification: and the soule that apprehends his Justification by Christ, not onely knoweth it, but may live upon it, and injoy the sweet fruit of it, peace, joy, strength, without any sanctificatiō in himselfe. Seeing Christ is made Sanctification to a beleever, *1 Cor. 1. 30.* why may not a soule live upon that, and say, I have Sanctification  
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in Christ, which is perfect; my actuall Righteousness doth often faile me, but his indures for ever, *Psal.* 111. 3. Therefore I will fetch all my comfort from Christ, and my Justification by him. And as we are not to conclude our Justification from any effect of Sanctification, so we are not to conclude that apprehension of Justification to be from God, as shall take men off the meanes and rules of Sanctification, because its a dishonour for men not to walke holily, according to the word of God, *Titus* 2. 14.

13. Be sure yee allow your selfe in no sin, but in the strength of God hate and abhorre with the greatest indignation all sin, and the appearance of it, it is better to die then to sin. There is that which accompanieth sin, which strikes at a beleevers peace and comfort, it will damp, straighten and oppresse the soule, it will hinder their comfort, joy, and peace in God, unlesse God doth wonderfully strengthen their faith in him; we finde by experience, that sin is a let to our faith and comfort, it having often unsetled and disquieted us in our peace & comfort, though we ought not to be so.

14. Trouble not thy selfe with the feare of what may befall thee, in case thou wert certaine, great troubles shall befall thee, be not troubled at any trouble, much lesse at future troubles, nor thinke to encounter with & sup-

ply a future trouble with a present strength ; if many and great troubles come , God is all-sufficient, he will remove them, or give strength to beare them when they come, 1 Cor. 10. 13.

15. Minde seriously those promises that are sutable to thy condition, and apply them, God hath imparted himselfe in his promise, and it is our wisdom and duty to rest upon it : *Seperate thy selfe* to meditate on them, *Pro. 18. 2.* There is strength and sweetnesse in the promise, thou maist safely venture thy soule upon God in his promise, and live upon it; thou knowest not but God may reveale the promise more to thee in thy meditation of it, and settle it by his almighty power upon thy soule, *Eph. 1. 19, 20.* Let not the promise of God be strange to thee ; be not willing to leave a promise, untill thou beest refreshed by it, yea raised and ravished with thankfulnesse for the *exceeding riches of his mercy*, *Eph. 2. 9.* *his plenteous redemption*. *Psal. 130. 7.* The promise in *Heb. 10. 17.* *Their sinnes and iniquities I will remember no more*, is enough to quiet and settle a troubled soule, its so full of sweetnesse and life.

16. Remember the dayes of old : *I have considered the dayes of old, and the yeares of ancient time*, *Psal. 77. 5.* *Thou hast been my help*, *Psal. 63. 7.* *I was brought low, and he helped me*, see *2 Tim. 4. 17, 18.* *Psal. 89. 49.* Therefore  
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he will helpe me : if thou didst treasure up the experiences of Gods goodnesse to thy soule, it would be a means to quiet thy soule, &c. But *who among you will give eare to this ? who will hearken and heare for time to come,* Isa. 42. 23.

17. Keep thy heart calme and quiet from all passion, feare, and grieve ; the still soule can best know and heare Christs voice ; where feare, vexation, and distemper dwells, they are not aware of Christ, and themselves, and commonly they feare most who have least cause ; as appeares, *Luk. 2. 9, 10.* When the soule is troubled with passion, it is not at the command of faith, *Luk. 24. 41.* the violence of their joy hindered their faith ; *Let not your hearts be troubled,* Joh. 13. 1. If they be, you cannot injoy God, nor your selves ; quietnesse is the stay of the soule to doe or receive ; many by supposed feares, draw upon themselves reall sorrowes, and unnecessary discontents ; many are possessed with bitter sorrowes from supposed sufferings.

18. Be content with thy present estate, and fill not thy head, heart, or hand, with more buisinesse, then thou must needs ; Consider, *Heb. 13. 5. Take heed of the cares of this life,* Luk. 21. 34. 15.

19. Order thy conversation aright ; *To him that ordereth his conversation aright, will I shew the Salvation of God,* Psa. 50. 23. Want

of wisdom to dispose, and want of diligence to dispatch, what necessity requires to be done in its right place and time, hath produced such inconveniences, as have unavoidably caused trouble, and a disquiet, and an unsettled spirit.

20. Walk with God in his wayes, ordinances, and meanes appointed by him for thy comfort, strength, joy, and peace in him: there is no quiet to those that worship the Beast, *Rev.* 14. 10, 11. Use the meanes, and live upon God in them, *Rom.* 18. 2. 4.

21. Doe not slight nor refuse Gods consolations; *Are the consolations of God small to thee*, *Job* 15. 11. Let not them seeme small to thee, wilt thou not own the comfort God gives thee; if it doe seeme small to thee, own it, because it is thy own, least yee live to complaine, as *David* did; saying, *My soule refused to be comforted*, *Psal.* 77. 2. and to wish yee had neither despised it, nor refused it.

22. Rest satisfied in Christs righteousness, and adde nothing to it; *I will make mention of thy righteousness, even of thine onely*, see *Psal.* 71. 15, 16. 19. 24. *Thy righteousness is an everlasting righteousness*, *Psal.* 119. 142. see *Psal.* 22. 31. & 35. 28. & 50. 6. & 51. 14. *Jer.* 33. 16. The perfection of Christs righteousness is held forth to us, and doth alwaies lie before us, for us, that we might ever be comforted with it, and rejoyce in it, with

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thankfulnesse for it : its perfect, and full of divine consolation ; its enough to refresh and satisfie thee for ever ; wee have enough, wee need no other, nor no more righteousness, *Jer. 23. 6.*

23. Meditate on the goodnesse of God ; let his loving kindnesse be ever before thy eyes ; *We have thought on thy loving kindnesse, O God, Psal. 48. 9.*

24. Above all, take the shield of faith, *Ephes. 6. 16.* Beleeve in God : *Yee beleeve in God, beleeve also in me, and, Let not your hearts be troubled, Joh. 13. 1.* Want of faith, or a want in faith, is a cause of trouble in the soule : faith in Christ, quiets and settles a troubled soule ; thou canst not be too confident in God ; see *Psal. 30. 5.* yee are bidden to *come boldly to the throne of graces, Heb. 4. 16.* *All that know thy Name, will trust in thee, Psal. 9. 9.* But a foole will not doe so. *O foole, and slow of heart to beleeve, Luk. 24. 23.* Such as are made wise by God, will trust in the word of the Lord, *Isa. 26. 3, 4.* *Feare not but beleeve, Luk. 8. 50.* Beleeve God in his promise, even then when thou art in the greatest feares, and most sensible of thy unworthinesse. *Trust in him at all times ; God is a refuge for us, Selah. Psal. 62. 8.* Observe, if at all times, then at the worst times also ; when thou art at the worst, even then beleeve, and heare nothing against thy beleeving God in his promise. *Abraham be-*

*leeved God against hope, Rom. 4. 18. So should we doe, we should beleeve God intends our good, and consider, Psal 139. 17, 18. and apply it: Christ came to seeke and save the lost, Luk. 19. 10. Lost in the sight and sence of thy sin and misery, and in thy own sufficiency.*

25. Improve thy doubts, feares, temptations against beleeving, to incourage thee in beleeving; for hast thou not by experience found, that it is but in vaine to hearken to them; consider often and well weigh these Scriptures, *Rom 16. 20. Heb. 10. 35, 36, 37. Rev. 3. 11. 1 Pet. 4. 19. & 5. 7.*

26. Renounce all lying vanities, and hearken unto none of them: hearken not to the voice of thy heart, its a lying vanity, and will deceive thee, *Pro. 3. 5, 6, 7.*

Hearken not to Satan.

Hearken not to sence; *Thomas said, he would not beleeve, unlesse he might see, and thrust his hand into his side, Joh. 20. 24, 25.* But such sensuall practises are to be abhorred by us; for its no other, but to consult with flesh and bloud, which cannot discern spirituall things, *1 Cor. 2. 14.* and is condemned, *Gal. 1. 16.* Some persons will see a holy frame of spirit in themselves, and feeble sin subdued, before they will beleeve; this is sensuall; for faith lookes not to such things as these, but to God in his Word; therefore *we live not by sight, but by faith, 2 Cor. 5. 7. Blessed are they which have not seene, yet have beleeved, Joh. 20. 29.*

Hearken not unto carnall reason, if it be hearkened unto, thou canst not beleieve, nor submit to God, nor be settled : Reason will say, a Virgin cannot bring forth a childe ; and a woman of ninety yeares is past conceiving a childe : Reason saith, it cannot be, and so contradicts God himselfe, *Gen. 17. 16, 17 Mat. 1. 30. 33, 34.* Is it likely or possible to Reason for a man to walke upon the Sea, as Peter did, *Mat. 14. 29.* Did not Christs command seeme vaine to Peters Reason, that he should then cast his net into the Sea, seeing he had cast it in so often, and *fished all night, and caught nothing,* *Luk. 8. 5.* Can Reason conceive, how the dead, who are eaten with beasts and fishes, or turned into dust, can be raised to life, or that the Sea can be divided ; the Sunne goe backward, or the Rockes yeeld water in abundance ; Surely there can be no Reason given to Reason for these things : and seeing sence and reason are so contrary to God in his Word, we may not hearken to them when they say, the soule hath no grace, because sence seeth none, and that God will not pardon my sinnes, because there is no Reason to Reason why he should, nor no way to Reason which way it can be, yet it may be, for *with God*

*God all things are possible, Mat. 19. 26. Therefore they that hearken unto lying vanities, forsake their own mercies, Jona. 2. 8. Also live not upon duties, nor upon good report, nor upon groundlesse hopes, nor upon peace, comfort, joy, raptures, ravishments, whether they be true or false ; live upon God alone, live upon nothing else besides God in Christ ; if thou doest live upon any thing else, as thy foundation, is unsound ; so it will deceive thee ; whatsoever your sparks be, you shall lie downe in sorrow, Isa. 50. 10.*

27. Let not thy comfort depend upon Gods actings or dispensations to thee, inward or outward ; if thou doest, thou canst not be settled ; for they act oft changeable and contrary each to other ; one day thou maist have peace, joy, and strength, another none of these ; to day God may shew himselfe to thee, and in a moment he may hide himselfe ; to day rich, & injoy health, and many friends, to morrow sicke and poore, and friends all gone ; Gods actings in us, and upon us, are not alwayes to us as he is unto us ; *God is unchangeable, and ever the same, how ever he seemes to be, see Heb. 13. 8. Isa. 45. 7, 8. 15. with Song 5. 6. Isa. 8. 17.* Therefore make a good construction of what ever cometh to thee : his acting in us, or upon us, is the accomplishing of his will, for his glory, and the good of his : that which I think worst for me,  
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may be best for me ; however it be, yet God is good, and good to me, *Psal.* 73. 1. This I see, and say, and injoy in both ; for *thou art the same*, *Heb.* 1. 12.

28. Pray to God that yee may know the hope of your calling, &c. To give thee the Spirit of wisdom and revelation in the knowledge of him, that yee may know what is the hope of your calling, *Eph.* 1. 17, 18. Say unto my soule, thou art my salvation, *Psal.* 35. 3. I beseech thee, shew me thy glory, *Exod.* 35. 18. Cause thy face to shine upon me, *Psal.* 80. 3. Establish, O God, that which thou hast wrought in us, *Psal.* 68. 22.

29. Frequent, and wisely improve those whom God hath settled, who are able to direct and informe thee in the knowledge of the grace that is revealed, in which is fulnesse of joy, 1 *Joh.* 1. 4. Many heare and confer with such as doe not understand the truth, and finde successe accordingly.

30. In the want of comfort, goe not for comfort to sin, to duties, to conscience, but to Christ, to his word, and promise ; Trust to the word of the Lord ; its in vaine to thinke that ever their discouragements will be removed, untill they cleave unto, and rest upon the word of the Lord. When David rested upon the word of the Lord, then he was settled, *Psal.* 73. 17. but not till then, *Psal.* 119. 92. God hath appointed his word to settle us : wee finde

finde by experience, nothing will remove the soules doubts and discouragements, but the word of God : the word discovers to the soule the love of God ; it conveys to the soule that which is futable to settle it ; carnall reason cannot settle the soule , but the word can ; when God discovers his power and authoritie in it, then all doubts, &c. gives place. So we finde that according as we cleave to the word of the Lord, our doubts and discouragements vanish ; and as we cleave to lying vanities, our feares and discouragements increase, *Jehonah* 2. 8. When God pleases to settle a soule in his love, he causeth it to trust in his word ; *Remember the word unto thy servant , upon which thou hast caused me to hope, Psal. 119. 49.* You had better make the word of God your familiar and companion, then to make carnall reason so ; see *Isa. 18. 16.* Many in the want of comfort, seek it where it is not, which is to seek the living among the dead ; and so meet with dead comforts.

31. Hearken to the voice of conscience ; prize, and preserve the peace of it, and doe nothing against it.

32. Be thankfull for what thou hast received, and improve that, and waite for more ; *We waite for thy loving kindnesse, O God, Psal. 48. 9.*

33. When thy conscience is satisfied by the Word, hold to that, stay there, and maintaine it,

it, that so we may not alwayes have this worke to doe.

34. Hold fast what thou hast, and let nothing goe that tends to thy peace; doe not heare any thing against thy soule; be so wise as to give no way to doubting, he is a foole that doth; so see *Luk. 24. 25* *O fooles and slow of heart, to beleeve all that the Prophets have spoken.*

35. Remember your resting place. *Jer. 50. 6.* If you forget your resting place, its no wonder if yee be troubled; we have no more present actuall comfort, then we have remembrance; they were troubled, the cause of it was, they forgot the exhortation that speaketh unto you as children, *Heb. 12. 5.* Christ is our resting place; *Returne unto thy Rest, O my Soule, Psal. 116. 7.*

36. Avoid sadnesse of spirit, it breeds uncomfortablenesse and unsetlednesse, and sadnesse causeth us to yeeld to discouragements; seeing we are commanded to *rejoyce alwayes, and evermore, 1 Thes. 5. 16.* Wee should thinke our selves bound in conscience to doe so.

37. When our spirits are downe and sad, we should winde up our affections, and *stirre up our selves to take hold on God, Isa. 64. 7.* If thou hast sinned, thou hast done foolishly: it being done, it cannot be undone. What shall

shall the soule doe, but remember that sweet place, *Heb. 10. 17. Their finnes and iniquities I will remember no more*, see vers. 19. to 26. *Rom. 8. 1. 33.* Fetch thy comfort from it.

38. Know and consider, there is not any sin a beleever can commit, that should cause him to cast away his confidence, or so much as question the love of God to him, not for any thing he hath done, or can befall him; he may not admit of such a disquietnesse, as shall discourage him, or hinder him in obeying another command of God, *1 Thes. 5. 16.*

39. Lastly, Know that these means are to be used, they tend much to assure and settle the soule in the sensible injoyment of love, and that meanes alone are not sufficient to quiet and settle a troubled soule; its the worke of the Spirit to answer all doubts, and remove all discouragements: God creates *the fruit of the lips, peace; peace to him that is afar off, and to him that is neare, saith the Lord, and I will heale him, Isa. 59. 19. Its God that stablisheth us, 1 Cor. 1. 21.* In the use of meanes, we are to look to him and waite upon him, who will in his time free all his from all their discouragements, doubts: and feares, and satisfie them with his love: *These things I write unto you, that your faith and hope may be in God, 1 Pet. 1. 21.*

2 Cor. 5. 20, 21.

Now then wee are *Ambassidours* for Christ, as though God did beseech you by us, wee pray you in Christs stead be yee reconciled to God.

For he hath made him to be sin for us, which knew no sin, that we might be made the righteousness of God in him.

**T**Hese words breath forth nothing but love, tydings of peace, and great joy, in that Christ alone doth free the soule from sinne, and causeth the soule for to injoy the Righteousnesse of God in him.

Behold, what sure, sweet, cleare, full, durable, divine consolation is here, sufficient to cheare, revive, raise, and ravish the sinking soule, by reason of sin, in the want of a Righteousnesse of God in him.

These words containe many divine truths, for our instruction and consolation.

In that he saith, *We are Ambassadors for Christ.*

*Obs.* That God hath sent to us his servants, to declare his infinite love, and the unsearchable riches of Christ, and the freenesse thereof, as, *Isa. 61. 1. Zach. 9. 9, 10, 11. 2 Tim. 1. 9, 10.*

*Ambassa-*

*Ambassadors* ; Its the dury of an Ambassador to deliver his Message, without alteration, addition, or detraction.

*Obs.* *Ambassadors for Christ* ; Christs Ambassadors are for him, not against him.

*As though God did beseech you by us.*

*Obs.* Those into whom God hath put this word of Reconciliation, when it is declared unto us by them ( or in his Word ) we ought to beleieve and receive it, as if God did immediately speake unto us ; for they speake in his stead.

*Obs.* Then all the doubts and seares the soule or Satan can frame of Gods unwillingnesse to save a lost sinner, as *Luk. 19. 10.* are all groundlesse and false ; for God seeks to us to be reconciled ; man seeks it not ; *I was found of them that sought me not, Isa. 65. 1, 2, 3.*

The Prodigall is said *to goe*, but God who is the Father is said *to run*, *Luk. 15. 18. 20.* As running doth expresse more willingnesse then going, so God is more willing to save a lost sinner, then he is or can be willing to be saved.

This should teach and encourage all that desire Christ to beleieve, though thy sins are many, you need not doubt of his love, for 'tis infinite, without time, or measure, full, free, and eternall ; *I will love them freely, Hos. 14. 4*

*We pray you ; a loving way.*

*Obs.*

*Obf.* Gods way of saving man, is in a way of love : Therefore God saith, *I drew them with the cords of a man, with bands of love,* Hof. 11.

4. *Behold, I will allure her, and ſpeake comfortably to her,* Hof. 2. 15.

*we pray you :*

*Obf.* Fallen man is contented to be as he is ; he is ſo ſeduced and deceived by ſin, that he need to be prayed and intreated to be reconciled.

*we pray you in Chriffs ſtead.*

*Obf.* If Chriſt were with us, he would pray us to be reconciled to him : in his abſence, he hath ſent ſome to pray us in his ſtead.

*Obf.* Ignorance of Chriffs love, is a cauſe of our feares, when it is diſcovered, our doubts are reſolved, and our hearts revived and enlarged, *Pſal. 63. 5, 6.*

*Be yee reconciled to God.*

*Obf.* The beſt eſtate of nature, is a ſtate of enmity againſt God ; for if theſe need any reconciliation, how much more enemies ?

Sight of reconciliation to God is conſolation.

We are to diſtinguiſh betwixt Gods love and Reconciliation to us and our love, and reconciliation to him, they differ in nature and time, and is grounded upon ſeverall cauſes ; as to inſtance the cauſe of Gods Reconciliation to us, is Gods love, and the death of Chriſt ; our Reconciliation to God, is the holy Spirit of God, revealing to us Gods love, and Chriffs

*Obf.* Righteouſneſſe to be for us.

*Recon-*

*Reconcile us.*

*Obs.* Even such sinners as God doth love, and sends after, and will save, they look upon God as their enemy, and have hard thoughts of him.

*For he hath made him.*

*Obs.* God the Father hath set apart the Lord Jesus, to save man; *There is no other name whereby we may be saved,* Acts 4. 12. Heb. 9. 14. 22.

*Obs.* The way and meanes God hath chosen to free a sinner from sin, is onely by Jesus Christ. This should teach us to prize him, and rest satisfied in him, and not suffer our foolish hearts to seek after, nor desire any other meanes or way of deliverance from sin, but onely him.

*Made him to be sin* ] Some understand a sacrifice for sin, and no more, so as the guilt and punishment shall be translated unto Christ, and not the fault; but is it not unequall, if not unjust and impossible, to impose our guilt upon Christ, and not our sin: sin and guilt are inseperable; for where there is no sin, there can be no guilt, therefore that our guilt might be laid on Christ, necessarily our sins, must after a sort be made his, and annexed unto him; by imputation all the finnes of the Elect, their adulteries, murders, blasphemies, &c. were laid upon him, *Isa.* 43. 5.

*Obs.* Sin must be charged upon Christ, or the

the sinner, and had not Christ undergone the penalty of sin, no man could be saved; as appeares, *Joh. 1. 1. 7. Joh. 1. 29. Rev. 8. 2. Eph. 2. 14, 15. Heb. 9. 22. Col. 1. 20. Zach. 9. 11.* Our happinesse lieth in this, that *our sinnes are not imputed unto us*, *Psal. 32. 1, 2.*

*Obs.* God hath imputed our sins unto Christ, and so laid them upon him, that they are not ours no more but Christs, who hath freed us and himselfe from them, and so *he shall appeare without sin*, *Heb. 9. 28.* We should rest satisfied in Christs satisfaction, because it is a full, perfect, and infinite satisfaction.

*Obs.* It appeares that the sence and guilt of sin, doth discourage a soule, and cause it to desire to be at a further distance from God, as *Luk. 5. 8.*

*Obs.* There needs strong reasons and earnest intreaties, to reconcile a soule to God, yea, *the arme of the Lord must be revealed* in them, to make them effectuell, *Isa. 53. 1.*

*Obs.* The way to reconcile a soule to God, is to let him understand the cause, way, and means of his salvation; therefore the Apostle saith, *He hath made him to be sin to us; and that we are justified freely.*

*Obs.* The words *us*, and *we*, in this verse, wee are to understand them in the 19 verse, to whom God doth not impute their trespasses, therefore they are blessed, *Psal. 32. 1, 2.* They shall not misse of glory, they have  
Redemption

*Redemption by his blood, the remission of finnes,*  
Col. 1. 14. Rom. 5. 10. Therefore by *us*, and  
*me*, cannot be understood every sonne and  
daughter of *Adam*.

*Obs. For us* ] That which is spoken in ge-  
nerall to beleivers, every beleever is to ap-  
ply it to himselfe in particular : so *Paul* saith,  
*He loved me, and gave himselfe for me,* Gal. 2.  
20.

*Obs. For us, for me* ] The word and pro-  
mise of God, that it is for me, is that which  
the soule should fix its eye upon, and for ever  
relic upon, to a full satisfaction to my soule  
knowing that the word and promise of God  
is the onely ground of faith, and is securitie  
sufficient for my salvation.

*Obs. Jesus Christ being made sin for me* ] It  
as good for me, yea better for me then if  
had never sinned ; as much better as a spiri-  
tuall body is better then a naturall ; and  
the image of the heavenly, is better then the  
image of the earthly ; as much better  
strength is better then weaknesse ; and hea-  
ven better then earth, 1 *Cor.* 15. 43, 44,  
55.

*Obs.* As soone as the soule is convinced  
that Jesus Christ is made sin for me, and he  
made the Righteousnesse of God in him, all  
the soules feares, doubts and discouragements  
and objections vanish, and Christ is beleev-  
in, and lived upon, with thankfulnesse and  
joy.

*Obs. which knew no sin* ] Christ was wholly free from sin personally. *Luk 1. 35.* inherently, *Heb. 14. 5.* and actually, *Joh. 8. 46.*

*Obs.* Seeing Christ is so holy, and so qualified as he is, there is no reason why we should doubt of the sufficiency, meritoriousness, and effectualness of that which Christ hath done for us, *Heb. 10. 10. 14.*

*Obs. That we might be made* ] Whatsoever Jesus Christ hath done and suffered, was for those whose sins were laid upon him, and are fully pardoned by him, *Rev. 1. 5. Rom. 5. 19.*

*That we might be made the Righteousness of God* ] There is a twofold Righteousness, according to the diversity of his nature; the one uncreated and infinite, which is the Righteousness of the Deity ; the other is created and finite, which is the Righteousness of the humanity : the first is infinite, and therefore incommunicable; the latter is the Righteousness of God also, because it is in him, who is not onely man, but God. So then

*Obs.* Christs Righteousness is the Righteousness of God.

That Righteousness which freeth a sinner from the curse of the Law, is a perfect Righteousness, *Heb. 1. 8. Heb. 10. 3.* see *Job 33. 24.*

*Obs.* Mans best Righteousness is imperfect, it cannot justify him before God : *All our Righteousnesses are as filthy rags,* *Isa. 64. 6.*

*Obs.*

*Obs.* After what manner Christ became a sinner, after the same manner wee are made just; but Christ became a sinner, not by any infusion of our corrupt qualities, but by imputation onely, therefore wee are just before God, not by any infusion of any habituall grace into our corrupt natures, but by imputation of his Righteousnesse *without works*, Rom. 4. 6.

If this were well minded, it might remove divers errors, and answer many temptations, which are occasioned in many by apprehending the contrary.

*Obs.* So that justification is a Reciprocall translation of our finnes unto Christ, and his Righteousnesse to us, both which are done by God for us.

*Obs.* God reveals to the soule Christs Righteousnesse, and the soules interest in it, *John* 16. 14. To comfort the soule, and cause us to love God, he doth not comfort us with our own Righteousnesse, but with Christs Righteousnesse, that so we might fetch all our peace and comfort from Christs Righteousnesse, and so rest satisfied in Christ alone.

*Use.* Exhort. Seeing Christs Righteousnesse is a perfect Righteousnesse, yea the Righteousnesse of God; this should teach us to prize highly Christs Righteousnesse, and count his enough for us, and rest satisfied in it; and to slight and abhorre all our Righteousnesse, in  
com-

comparison of his ; esteeme Christ to be as he is, our Righteousnesse; *This is his Name, whereby he shall be called the Lord our Righteousnesse,* Jer. 23. 6.

2. This should teach all that beleeve to admire the greatnesse and sweetnesse of Gods love and free grace, in making Christs Righteousnesse our own; its a mercy to heare of it, how much more to have interest in it, and to enjoy it, and be possessed of it, *Isa. 61.*

3. Is Christs Righteousnesse thine ? then claime interest in it, take it, and apply it against all sin, and discouragements, because it is thy own portion, and treasure, provided for thee, therefore take it, *Col. 2. 3.* and ever live upon it, and the eternal love of God in Christ to thee ; this object is sweet, full, durable, and sufficient to satisfie thee at all times.

4. Dedicate thy selfe, and all thou hast freely to him, who gave himselfe fully and freely for thee ; he suffered, yea dyed for thee, to make his Righteousnesse thine, &c. Oh how should such love ingage our hearts to walke with God, to be holy as he is holy, to doe all, and suffer for him ; for *the wayes of the Lord are right, and the just shall walke in them,* Hof. 14. 9.

5. Declare to others Gods goodnesse to thy soule, use meanes that others may enjoy the same mercy with thee ; *be mercifull as he is mercifull,* give and forgive freely to the soules;

and bodies of others, for so thou hast received.

6. Be content with thy estate, inward and outward, though many crosses and miseries attend thee, seeing Christs Righteousnesse, and God himselfe is thine; thou hast enough, and therefore maist well be content; let not many, nor great troubles, inward or outward, dismay thee; see *1 Cor.* 10. 13. Though they seeme long, they cannot last long; *The God of peace shall bruise Satan under your feet shortly,* *Rom.* 16. 20. Christ saith, *Loe I come quickly,* *Rev.* 22. 20.

7. As Christ is all thy happinesse, so let him be all thy comfort, and the support of all thy wants; expect from him all you need, and can desire, yea that God can give that is for thy good; for thou shalt have all thou needest, *Psal.* 34. 10. *Seeing he hath freely given us his Sonne, how shall he not with him give us all things else,* *Rom.* 8. 32.

8. Watch and pray, least yee fall into temptation, and so abuse this favour, and turne this grace into wantonnesse.

9. Stand fast in Christs Righteousnesse, and in that liberty in which he hath made you free, *Gal.* 5. 1.

10. Rejoyce evermore, let thy joy be in God, who is thy portion; *They shall joy in their portion,* *Isa.* 61. 7. It is no small joy to us, that Christs Righteousnesse is ours, it comforteth at the very heart.

Lastly,

Lastly, Be exceeding thankfull to God for his exceeding great grace and mercy to thee, in that he hath *given thee beauty for ashes; everlasting joy shall be to thee*, Isa. 61. 3. 7. Because Christ and his Righteousnesse is thine; all other comforts will soone vanish, and come to nothing, but this shall last for ever.

*Righteousnesse in him.*

*Obj.* That righteousnesse which justifieth us before God, as it is not ours, so it is not in us; but as the righteousnesse is Christs, so it is in him: therefore Christ saith, *In me you shall have righteousness and strength: Surely shall one say, in the Lord have I righteousness and strength*, Isa. 45. 24.

*In him.*

*Obj.* The state of a beleever in Christ, as considered in him, is a state of perfection; *we are complete in him*, Col. 2. 9, 10. 13. As Christ is, so am I, as I am, so is Christ; *as be it, so are we in this world*, 1 Joh. 1. 17. What is Christs is mine, and what is mine, is his; Christs righteousnesse is mine, therefore I am all righteous, I doe not need no more, nor no other righteousnesse; as I am in Christ, I am as righteous as Christ, and as acceptable as Christ; God seeth no sin in me, because there is none: as God saith, *(so I beleve) Thou art all faire my love, there is no spot in thee*, Song 4. 7. Isa. 38. 17.

It is also as true, that in the most perfect

Saint, if he be considered as he is in himselfe, there is much sin in him, and God doth see it. Yet God cannot condemne them to wrath for it, because Christ hath suffered for it.

Seeing that righteousness which causeth a soule to be accepted, pardoned, saved; and that on which our eternall happinellie depends, is in Christ, in him, we learne;

*Obs.* That our eternall happinellie doth not lie in our selves, in nothing that is in us, or done by us; therefore when we seek for our happinellie or righteousness in our selves, we loose our labour; for *Righteousnesse is in him.*

*Obs.* Seeing this Righteousnesse is in Christ, then it must needs follow, that the Saints cannot possibly make it away, or loose it, because it is not in us, and so not in our keeping, but is *in him.* Adam had his righteousness in him, and he lost it, but seeing it is in Christ, in him it cannot be lost.

*Obs.* If the Saints Righteousnesse be in Christ, then all the Saints are alike righteous, the meanest and weakest as the best, he hath as much righteousness in Christ as any, and is as much accepted by it as the best: as Christ hath righteousness enough for them all, so it is alike for them all; as they are in Christ, they are alike perfect, righteous, and glorious: they that doe most for Christ, doe best, but they have no more righteousness then the rest; all the Elect are alike *cloathed with the garment*

garment of salvation, and covered with the robe of righteousness; therefore they may all rejoyce alike in the Lord, Isa. 61. 10. Oh here is strong consolation for a fainting soule, to refresh it selfe withall.

*use.* This should teach all that desire righteousness, to goe for it to Christ where it is; O soule, look no longer to finde it in thy selfe, for it is not there, it is in Christ, in him; his righteousness is enough, and good enough for thee, yea best for thee, therefore seek no further, but rest satisfied in Christ, in his righteousness; drinke here abundantly in this sweet fountain that is bottomlesse, add therefore can never be drawne dry, Song 5. 1. Thy pardon is now by Justice as well as mercy, therefore drinke freely.

*use.* Comfort. Behold, here is comfort and consolation to all that beleeeve, in that you have righteousness in Christ at all times, howeuer it be with you, within or without, be thy defects few or many, this is a comfort to thee, thou hast righteousness in Christ, which makes thee happy for ever. Now all is paid by my sweet Jesus, I may goe boldly to the throne of grace. I am happy now, and so shall be for ever.

But saith the discouraged soule; I cannot beleeeve the Lord Jesus was made sin for me.

*why not for thee?*

Because my sins are greater then others;

for my sins have all the aggravations upon them that can be.

1. *Mine are many.*

So were those in the second and third Chapter of *Jeremiah*, yet notwithstanding God pardoned them all, as appeares, *Jer.* 3. 21. 10 25.

2. *But my sinnes are great and hainous.*

So were theirs, and so were *Manasses*, as appeares, *2 Kings* 21. 4. 11. 16. and so was hers in *Luk.* 7. 47. and so was *Pauls*, *1 Tim.* 1. 15. yet God pardoned them all, as he hath done many others; if thou art a wonderfull sinner, Christ is a wonderfull Saviour, *Isa.* 9. 6.

3. *But my sinnes are against the Gospel.*

So was *Pauls*, he persecuted them that professed, he made havocke of the Church, entring into every house, baling men and women, and committing them to prison, *Acts* 8. 3. Christ dyed for them that slew him, *Acts* 2. 23. 38.

4. *But mine are after many mercies.*

So was *Solomons*, he sinned against God after the Lord appeared unto him twice, *1 Kings* 11. 9.

5. *But I have sinned against Gods intreaties to returne.*

So did they, I said after shee had done all these things, Turne thou unto me, but shee returned not, *Jer.* 3. 7.

6. *But I have sinned against Gods Reproofes.*  
So did they; Thou hast a whores forehead,  
that

that refuseth to be ashamed, Jer. 3. 3. 8.

7. But I have sinned against Gods corrections, in not being reformed by them.

So did they; In vaine have I smitten your children, they have received no correction, Jer. 2. 30.

8. But I have committed one sin often.

So did they; Thou hast played the harlot with many lovers, Jer. 3. 1. 6.

9. But I have continued sinning for a long continuance of time.

So did they; we have not obeyed the voice of the Lord, from our youth unto this day, Jer. 3. 25. & 2. 22.

10. But my sins are against knowledge and conscience.

So was Davids concerning Bathsheba, and putting to death Uriah; and so did Peter sin, when he said, and swore, He knew not the man, and that he was not with him, Mat. 26. 69. to 75.

11. But I am fallen backe from what I have been.

So did they; Returne thou backsliding Israel, Jer. 3. 6. 12.

12. But I have willingly and resolvedly forsaken God.

So did they; saying, we are Lords, we will come no more at him, Jer. 3. 31, 32.

13. But I have willingly chosen sin.

So did they; saying, I have loved strangers,

and after them will I goe, Jer. 2. 25.

14. But I have seduced others, and caused them to sin.

So did they; Thou hast also taught the wicked ones thy wayes, Jer. 2. 23. And Manasseh seduced them to doe more evill, then did the Nations whom the Lord destroyed, and made Judah also to sinne, 2 King. 21. 9. 11. 16. And Paul compelled men to blaspheme, Acts 26. 11. 16. Manasseh a greater sinner obtained mercy, 2 Chron. 33. 18, 19. and a lesser sinner perissheth in his sin, that men may know that the Lord will have mercy on whom he will, Rom. 9. 15.

15. But I have sinned as much as I could.

So did they; Behold, thou hast spoken and done as evill things as thou couldst, Jer. 3. 5.

16. But my sins are after vowes and covenants.

So were theirs; Thou saidst, I will not transgresse, when upon every high hill, and under every greene tree, thou wanderest, playing the harlot; Jer. 2. 25.

17. But I have justified my selfe in all my sinnes.

So did they; Because thou saidst, I have not sinned, I will plead with thee, Jer. 3. 35.

18. But I despawe, and have no hope of mercy.

This is worst of all, yet so did they; Thou saidst, there is no hope, Jer. 2. 25. And when I cry,

cry, he shutteth out my prayer; and I said, My strength, and my hope is perished with the Lord, saith Jeremiah, Lam. 3. 8. 18. And Job said; My hope hath he removed like a tree, Job 19. 10. My dayes are spent without hope, Job 7. 6. 13, 14, 15, 16. David in his hast, said; I am cut off before mine eyes, Psal. 31. 22. Abraham belieued against hope, Rom. 4. 18. We were sometimes without hope, Ephes 2. 12. Consider these were once like thee, and the Lord hath had mercy on them, and it may be he hath mercy for thee, although thou dost not know it; be not out of hope, I was brought low, and he helped me, Psal. 116. 6. And so God may helpe thee also. Oh the riches of his grace is unsearchable; All that know by Name will trust in him, Psal. 9. 10. consider Exod. 34. 5, 6, 7.

I am perswaded, I have sinned the sin against the holy Spirit, and that is unpardonable, Heb. 6. 4.

1. Those who have committed that sinne, tread under-foote the Sonne of God, and count the blood of the Covenant an unholy thing, and doe hate God and Christ, Job. 15. 24.

2. In that thou art afraid thou hast committed this sinne, it is certaine thou hast not committed it, because those that have so sinned, are past feare, and feeling, being given up to a reprobate sense, Eph. 4. 19.

I am afraid he doth not love me, and so nothing can doe me good.

274 *Divine Consolations.*

1. Thou shalt not give way to such a thought,  
that thou art forsaken, but the Lord may returne, as Jo-  
nah 2. 19.

2. Is this the way thinkest thou to enjoy  
assurance, to nourish jealousies against his  
love; shouldst thou not rather say as *David*,  
*How precious are thy thoughts to me, O God,*  
*great is the sum of them, if I should count them,*  
*they are more then the sands,* Psal. 139. 17, 18.  
The number of the sands are many, yet yee  
see Gods thoughts of love exceeds them,  
therefore be not afraid, *onely beleeve*, Mark. 5.  
26. *Christ received sinners*, Luk. 15. 1, 2.

3. If thou thinkest so, because thy sins are  
great, this will not prove it, consider what  
God saith; *I have spread out my hand all the*  
*day to a rebellious people, that provoke me to*  
*anger continually to my face*, Isa. 65. 2, 3.  
*I doe not beleeve I am clefted, and so nothing*  
*can doe me good.*

1. This is a secret, meddle not with it;  
*Secret things belong to God, and revealed*  
*things to us*, Deut. 29. 29.

2. It is a common deceit of Satan to tell  
a soule, God hath no mercy for him, when the  
soule hath obtained mercy, or when it is not  
farre from him.

3. It is certaine these thoughts come from  
Satan, because they are contrary to God in  
his Word, as Gen. 3. 2, 3, 4.

4. Its the nature of unbelieve to be inquisi-  
sitive

fitive and curious, to finde out any pretence, that he may seeme to doe well in not hearkening to what God saith in his Word, Heb.

10. 14.

5. We must not yeeld to Satan, nor hearken unto him; trouble not thy thoughts with Election, but minde Jesus Christ; doe you waite upon him in the use of means, till he give thee faith, and then thou shalt know thou art elected, Acts 13. 48.

*But I have used the meanes, and I am worse and worse, therefore God will not doe me good.*

1. Doe you know Gods meanes, and the number of them? have your ends been good, and right placed? have you used them in a right manner, measure, time, in sincerity? have you not rested on the means? have you used them in faith, expecting his blessing? *The word they heard, profited them not, for want of faith, Heb. 4. 2.*

2. Its no good reason to say, Because God hath not as yet given me my request, therefore he never will; consider Isa. 64. 4. Isa. 8. 17. *They which had not obtained mercy did, 1 Pet. 2. 10. They shall not be ashamed that waite for me, Isa. 49. 23.*

3. It is just with God to blast the meanes, yea its a mercy, that we might looke more to Christ in the use of meanes, to blesse them, and be all unto us.

4. If thou hast a will that Christ should

say

save thee, and rule thee, he that hath begun this good worke in thee will finish it, *Heb. 12.*

2. One day thou shalt know thy finnes to be pardoned and subdued.

5. Consider God may have mercy for thee, though thou knowest it not; for mens finnes are first forgiven, before they can know it, or beleeve it, or be assured of it; therefore thy finnes may be pardoned, though thou doest not know it: faith beleeves sin is pardoned, but our beleeving neither pardons any sinne, nor procures the pardon of it.

*I have waited a long t me, and many others have receaved mercy, but I have not.*

1. Some of the Lords have waited a long time, at least they thought the time long: David said; *I am weary of my crying, my throat is dryed, my eyes faile while I waite for my God, Psal. 69. 2.*

2. If God hath given thee a heart to waite upon him, thou art blessed; *Blissed are all they that waite for him, Isa. 30. 18.* Waiting implies perseverance, patience, long suffering in holding out, notwithstanding the tediousness of the time deferred: courage in breaking through all difficulties that stand between waiting, and to continue waiting. though all things seeme contrary, till we injoy what we waite for; *I waite for my God, Psal. 69. 3.*

*But I am now old in yeares, and if God had intended mercy for me, surely he would have re-  
valed*

vealed it before this time, and now death is ready to take me away.

1. Yet mercy may come at last; the thief was saved upon the Crosse, *Mat. 20. Luk. 23.* Oh how neere was he unto his end, before mercy came to him.

2. You must not set a time to God, its mercy though it come at last: God useth to call some the *last houre* as well as the third; see *Mat. 20. 1. to 10.* There is nothing too hard for God.

*If I were fitted with qualifications, as humbleness, brokenness of heart, and took delight to heare and pray, as others, I could have hope, but its not so with me.*

1. This is nothing but a delusion, for these things cannot fit thy soule for mercy; while yee look and rest on such things as these, yee seeke the *living among the dead*, *Luk. 24. 5.* If you had these things yee desire in the greatest measure ever any had, they could not procure thy happiness, nor stand thee in any stead, to save thy soule, nothing but Jesus Christ can doe that, nor any thing but him truly comfort thee.

2. What qualifications had they in *Ex. 16. 3. to 9.* except finall ones; and what qualifications had they who were enemies, yet Christ dyed for them, *Rom. 5. 9. 10. Isa. 65. 1, 2, 3.* Its a certaine truth, that all that are saved are saved freely, without any cause or

condition in man ; see 2 *Tim.* 1. 9, 10.

3. What need yee Christ, if yee have what yee need without him.

4. As in nature none can worke before they have life ; so none can worke a spirituall worke before he live spiritually : Christ must be in the soule before it can beleieve, so the soule must beleieve , before it can finde any sanctification , or any good worke at all in himselfe: consider there is nothing to be done by man to be a preparation to sanctification ; see *Rom.* 4. 5. & 5. 8. 10.

5. You goe a wrong way to worke, you goe about to establish a righteousness of thy own, therefore thou doest so much thirst after it, but it must be renounced, its hard to be taken off our own works, & selfe-concurrence : strip a man of his own, and yee take away his life ; he must and will have something, some humbleness, teares, good works, something they must have, they thinke it cannot be that one should be accepted, pardoned, and saved, and to doe nothing at all for it : yet it is so.

Many when they see they have not done well, they goe about to breake their hearts, to make God amends for all ; and thinke if they can but attaine to such a deep measure of humiliation and sorrow for sin, then they thinke they have an evidence for heaven; alas, this is an evidence of great ignorance, in that they doe not see death in their best duties :

the

the Lord may say to them who work so hard for life ; *Thou hast found the life of thy hand, therefore thou wast not grieved*, Isa. 57. 10. And so *comfort themselves with their owne sparkes* : sorrow will follow such comfort, *Yee shall lie downe in sorrow*, Isa. 50. 11. When we say, our good workes are not the way to life, men esteeme it a grievous error, yet Christ saith, *I am the way*, Joh. 14. 6. Tell me, are thy workes Christs or no, if no, then they are not the way, if Christ say true, as he doth, also if Jesus Christ is to be unto us *all in all*, Col. 3. 11. our best workes are to be unto us nothing at all : our workes doe not make us the better before God, nor the more beloved of God, but they declare us to be what we are made by God. The Papists doe, as they say, many good works to be saved, but we abhorre it, because it is condemned of God : *No: of workes, least we should boast*. If it were of workes, it were not of grace. Therefore all those that expect & hope for mercy, because they leave their sinnes, and doe many good workes, as they thinke, alas, they are greatly deluded, they are not taken off of selfe-workes, and selfe-concurrence with Christ, you are ignorant of the righteousness of Christ, therefore yee goe about to establish your own righteousness, and so long as yee doe so, yee cannot submit to the righteousness of God, see Rom. 10. 3. But if thou didst know what a righteousness

ousnesse Christ is, thou wouldst have preferred it before thy own; yea, it would be esteemed by thee, but *dresse and dung* to his, *Phil.* 3. 8, 9. Publicans and Harlots are nearer salvation then thee, as righteous as thou art, who work for life, as the blind Pharisees did, and perished, see *Mat.* 21. 31, 32. *Luk.* 7. 29, 30. We are not commanded to doe any thing to procure the pardon of our sinnes, but in reference to service and duty: I doe count my selfe never the nearer heaven, for my best works, then if I had never done any thing but swore and blasphemed God; its *to him that worketh not*, *Rom.* 4. 2, 3, 4, 5. We are saved *not according to our workes, but according to his own purpose and grace*, 2 *Tim.* 1. 9. Doth not God speake plaine enough to the question, in saying it is not according to our work: *And when we were enemies, we were reconciled to God by the death of his Son*, *Rom.* 5. 10. *I will doe away thy offences for my Names sake*, *Isa.* 43. 25. *when thou wert polluted in thy own blood, I said unto thee live; then was the time of love*, *Ezek.* 16. 6, 8. From hence it is that all that see this mystery of Gods free grace, that salvation is not according to our workes; they cry, grace, grace, Christ, Christ, Christ is all in all, nothing but Christ, now all their prayers, teares, duties, devotions, all of theirs is nothing to them, in respect of their acceptance, justification, or salvation, they are dead

to working, they will not stirre to doe the least worke in the world to attaine any of these, &c. *Heb. 4. 10.* All ours is vanished in the infinite ocean of Gods free love; its so that God might have *all the glory*, *Eph. 1. 6.* *Jer. 9. 24.* and that *man might not boast*, *Rom. 3. 9.* but obey God freely, *Luk. 1. 74.*

*I have no worke of God wrought in me.*

The Spirit shall convince the world of sin, and of righteousness, *Joh. 16. 7, 8, 9, 10.* God hath begun his worke in thee, if he hath convinced thee of sin, and of righteousness: to be convinced of sin, is for the soule to see it selfe utterly lost and undone by reason of sin; they confesse, *th y are vile, and abhorre themselves*, *Job 42. 6.* *They loath themselves for their deeds*, *Ezek. 20. 43.*

2. The soule is convinced, so as to have no hope in any thing it can doe to help it selfe; this is to be undone in nature, so as he cannot doe any thing from whence he may expect salvation, or have any hope of it; for a man cannot expect life and salvation from Christ alone, untill the soule be taken off all other things in respect of life. This vision of God causeth the soule to see themselves, and say, *There remaineth no strength in me, my comeliness is turned in me into corruption*, *Dan 10. 8.* That is, now the case is altered from what it was, now my best workes, my righteousness is defiled, and is sin, now sinfull selfe, and righteous-

teous-selfe, are alike, if there be any difference, the last is the worst : now the creature hath nothing to procure Christ, nor no strength to beleve in him; the Spirit of God reveales to the soule that there is nothing but darknesse and death in our best duties : it is from grace to be taken off of nature ; and he that is taken off of nature hath grace, is borne of God : When the soule is taken off its own bottome, it must have another to rest on, or else it sinkes, therefore when God takes away the soules false foundation, which is her false hopes, he gives the soule a better in himselfe : this is the *teaching and drawing of the Father*, Joh. 6. That in Christ there is a ransome, in which is life ; and that all that Christ hath done is for him ; and that nothing will stand the soule in any stead but him; when the soule hath learned this, there is a secret power goeth with this teaching, and carrieth the soule to Christ, to beleve in him ; for the teaching of the Father and faith, goeth together ; *Every one that hath heard and learned of the Father cometh unto me*, Joh. 6. So that to convince the soule of righteousness, is to convince it of Christ, to reveale that in him onely is helpe, and in his righteousness is deliverance ; *I have layd helpe upon one that is mighty*, Psal. 89. 19. So that the Lord doth fix and fettle the soule upon Christs righteousness onely, at least he puts the soule under the hope

hope of it, *Ezek. 16. 5, 6.* When the soule seeth nothing but death, God saith *live*, and when the soule is a going downe into the pit, God saith, *Stay, hearken, I have received a Ransome for thee, see Job 34. 23, 24.* Now the soule wonders at the love of God in pardoning his sinne, he is taken up, as *Luk. 1. 41. 43* Though for the measure it is not in all the Lords alike.

The Spirit discovers to the soule, that it hath chosen something else besides Christ, upon which the soule resteth, and satisfieth her selfe withall, and expects mercy and comfort from, her best workes, and other lying vanities ; telling the soule, that there is nothing but death in them : God by this teaching turneth the soule from darkness, *viz.* selfe, Satan, and all other lying vanities, to light, to Christ, where life is ; telling the soule, there is life in Christ, and that it need not seeke life in nothing else, but to waite upon Christ for it, and that the soule shall not loose its waiting, but shall certainly have it at last, *Isa. 57. 13.* These things are wrought in some measure : Some are strong, others are weake, and are called *carnall*, and not *spirituall*, yet they are *babes in Christ* ; therefore they were in a happy state, *1 Cor. 3. 1. 3.* In the same measure this work is wrought in the soule, in the same measure faith is wrought ; and as it appears to the soule, so faith appears to the soule.

*I know*

*I know not whether I may beleeeve; for some shall not be saved.*

The Scripture doth declare, that *he that beleeeves shall be saved*, Joh. 3. 16. You are to rest satisfied in the Word of God.

*But I have no love to Christ, I am an enemy to Christ, and not fit for Christ.*

1. The reason you doe not love Christ, is because thou doest not know Gods love to thee; *We love him, because he loved us first*, 1 Joh. 4. 19. As soone as we know Gods love to us, that love constraines us to love him, 2 Cor. 5. 14.

2. Art thou an enemy to God, so were all that ever did beleeeve; see Eph. 2. 12, 13. *While we were enemies, we were reconciled to God by the death of his Sonne*, Rom. 5. 8. 10. Enemies cannot deserve Christ, yet God gives Christ to such.

3. Its a foolish conceit to thinke of fitting thy selfe for Christ, it can never be.

4. If thou desirest Christ, goe to him, and you shall speed; *He that cometh to me, I will in no wise cast out*, Joh. 6. 37. You see, you have his word for it; also Christ is in you, if you desire him; for no man can *hunger and thirst after righteousness* (that is, Christ) *but such as are blessed*, Mat. 5. 6. They that are led out of themselves to Christ, for light, and life, and strength, are the children of God, Rom. 8. 9, 10, 11, 14. This desire is from the  
in being

in-being of the light and life of Christ in you.

*Indeed there are many great and sweet promises in the Word, but they are all for believers, but I am none.*

I grant none may apply a promise of life, but such as beleeve, yet the promises are for all the Elect, thou doest not know but thou art one of them; when God shall give thee faith, thou shalt know thou hast an interest in them, *Acts 13. 48.* In the meane time, stay thy selfe with this, that the Lord Jesus gave himselfe for enemies, and *justifieth the ungodly*, *Rom. 5. 4.* see *Rom. 5. 8. 10.* Be not discouraged, God may save you: also the Lord saith; *I will have mercy upon her that hath not obtained mercy, and I will say to them that are not my people, thou art my people; and they shall say, thou art my God; Hos. 2. 23.* Oh sweet place! therefore by no meanes yeeld to thy feares, doe not nourish jealousies against his love; resolve thee in Christs strength to cleave to his Word; as, *Psal 119. 49.* And hold there, saying, *My beloved is mine, and I am his,* *Song 2. 16.*

**F**Or he Jehovah is, and changeth never,  
Strong, gracious he is, and mercifull;  
The same this day as yesterday, and ever  
Kindness & truth, as from their fountain flow.

*Though*

*Though thou hast nothing wrought, no kinde of  
That might deserve his mercy on thy part, (way,  
Doe not thou faint therefore or doubt to speed,  
He gracious is, and loves without desert.*

*If thou hast waited long, and also pray'd,  
And yet no comfort from him thou canst finde;  
Still hope in him, and be not thou dismaide,  
He in the end will shew himselfe full kinde.*

*Declaring love, yet in his judgement just,  
All that doe know his Name, will in him trust;  
He is a Father, O come taste and see,  
How sweet he is, and how he loveth thee.*

*I would gladly beleieve, but I dare not.*

1. There is no reason in the world for thee to doubt, or be afraid, seeing Christ cryeth, saying, *If any man thirst, let him come to me and drink.* Joh. 7. 37. *The Spirit and the bride say, Come, and whosoever will let him come,* Rev. 22. 17. Doth God say, come, come, come, and are you afraid, come, *he will not quench the smoaking flax,* Mat. 12. 20. Hope thee in his mercy, and know; *The Lord takes pleasure in them that feare him, and in them that hope in his mercy,* Psal. 147. 11.

2. The feares in many are occasioned, or much increased, by such teachers, who bid persons beleieve, and then unbid them againe, saying, take heed what yee doe, you may be deceived,

deceived, its no easie matter to be saved, you must first be humbled, and so sensible of sin, before yee may beleeve; and they conceive, they are not so humbled, nor so qualified, and therefore they dare not beleeve. So sometimes they scare them exceedingly with the many things hypocrites may doe, and how far, they may goe, and so set them short of hypocrites, which must needs discourage them, and terrifie them; so they build up one day, and pull it downe againe the next, if not the same day. The word of God requires no such teaching, for men to learne before they doe beleeve; for when the soule seeth it selfe lost, the first thing they are to doe, is to beleeve in Jesus Christ, as appeares, *Acts 16. 31.* The word requires nothing of them before they may beleeve, therefore we may not, for none may presume to teach what is not written, *Rev. 22. 18.*

3. If thou desirest to beleeve, thy will is in part regenerated, and thou dost in some measure beleeve, though weakly, as he that said, *Lord, I beleeve, helpe my unbeliefe,* *Mark 9. 24.* Gods servants are described by a desire to feare his Name, *Nehe. 1. 11.* *Psal. 145. 89.* *Psal. 147. 11.* Those desires which worke towards God, came from God; *The spirit returnes to him that gave it;* if thy desires be spirituall, thou art spirituall; to will, to repent and beleeve, evidenceth that such do repent and beleeve;  
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to will to be regenerate, is the effect and testimony of regeneration: *It is God that worketh in you to will*, Phil. 2. 13. Holy desires cannot be in the soule that hath no spirituall life, *Psal. 145. 19.* Desires after Christ, are an act of spirituall life, an act is from a faculty, a faculty is from life and being; a dead man desires not; spirituall desires flow from the Spirit, and are a part of the worke of God in us; the will of man in it selfe is not able to effect a supernaturall action, 2 *Cor. 3. 5.* insufficient to thinke, *Gen. 6. 5.* *He cannot perceive the things of God*, 1 *Cor. 2. 14.* *He cannot repent*, *Rom. 2. 4, 5.* *He cannot come to Christ, unlesse he be drawne*, *Joh. 6. 44.* God must give eyes to see, and a heart to understand, *Deut. 29. 4.* There can be no desires without faith, 1 *Pet. 2. 2, 3.* A man cannot desire that which he doth not love, nor that he beleeveth not to be, *Heb. 11. 6.* Many doe give God their hearts, and doe not know it, and so are troubled; because they doe not know what is meant by the heart, nor where it is seated; I speake not of the heart of flesh, *Rom. 8. 5, 6, 7.* There is a carnall minde, and a spirituall minde; I speake of the heart mystically and spiritually, which is principally seated in the will, so that what it wills or desires, there is the heart, and to that which the will most wills or desires, to that the bent of the heart is unto; now if any one were to have its choice of any one thing  
in

in the world, that one thing that the soule should choose, would any question, whether they loved it, and whether their hearts were to it : so in spirituall things, for as no soule can be sensible of the want of Christ, untill the soule be possessed of him, *Rom* 8. 10, 11. so no soule can desire Christ above all things in the world, unlesse Christ had their hearts, and they dearly loved him, and beleve in him ; *Christ is precious to them that beleve*, 1 *Pet.* 2. 7. Therefore such as esteeme Christ precious, doe beleve.

So the seate of faith is in the heart, which is the understanding and will, but more principally in the will, so that if our wills be renewed, our hearts are renewed, *Rom.* 8. 5, 6. *Paul* saith, *To will is present with me, good I would doe, so then with my minde I serve the law of God*, *Rom.* 7. 18, 19. with 21. 15. By which it appeares, the will is one with the minde, and the heart is one with them; these three are one, and alwayes goe together, and are alike spirituall : Christ saith, *Where your treasure is, there will your hearts be also*, that is the minde, *Mat.* 6. 21. And by affections in *Colos.* 3. 2. is meant the heart ; *Set your affections on things above* ; So that the heart, and the affections are one thing.

Many beleve, and yet doe not know whether they beleve or no ; so that they doe as the blind man did, call their faith *unbelieve*,

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Mark.

Mark. 9. 24. So many mis-take faith, some have thought comfort, joy, and ravishments of soule with God, to be faith, and have concluded, because they had not them, they had not faith.

*He that beleeves that Jesus Christ is the Son of God shall be saved ; all is included in this, He that beleeves this.*

1. Know Christ to be the *anointed*, Luk. 23. *The Saviour of his people from their sinnes*, Mat. 1. 21.

2. He rests upon him ; *Leane, or stay himselfe upon the Lord*, Pro. 3. 5. *To beleeve in him*, Rom. 10. 9, 11. Psal. 17. 6. *To cleave to God*, Deut. 30. 20. Joh. 23. 6. Acts 11. 23. Psal. 119. 30, 31. *To hope in him*, Psal. 147. 11. is all one.

3. He cannot but own and confesse Christ ; *Simon said ; Thou art the Christ, the Sonne of the living God*, Mat. 16. 16. Rom. 10. 9.

*A man may say, that Jesus Christ is the Son of God, the Devils confesse this ; I know thee who thou art, Jesus Christ the Sonne of God ; therefore this cannot be the faith of the Gospel.*

Two things to be considered in the nature of faith.

1. Illumination ; this is to consent to the word, that its true ; this is called faith, and *due the Devill doth*, Jam. 2. Mark. 5. 8. Acts 16. 1.

2. To

2. To beleve that Jesus is the Christ, which implies a seeing and knowing all to be in Christ for life, and to trust in him for pardon and life, to rest upon him for it : he that thus beleeves in Christ, is brought over to Christ, and so centered upon him, that it will not goe from him : as *Peter, whither shall we goe, thou hast the words of eternall life, Joh. 6. 58. My soule waite thou on God, for my expectation is from him, Psal. 62. 5.* This no Devil can doe.

As for the application of Christ, as their own in particular, this all that beleevē have not attained, this is not so much of the nature of faith, as assurance to know all is in Christ, no way or meanes of life but him, and to rest upon him for it ; is more then illumination, or saying so.

The Scriptures clearly prove, that to beleve Jesus Christ to be the Sonne of God, is the faith of the Gospel ; I prove by these Reasons.

1. Because this is the faith which the Apostles preached, and witnessed unto ; and the faith that is recorded to us in the Scriptures ; see *Acts 18. 28. 1 Joh. 2. 22.*

Our salvation depends upon the faith of what God saith.

2. *None can say, that Jesus is the Lord, but by the Spirit, 1 Cor. 12. 3.*

3. Because upon the profession of this,

Christ builds his Church, *Mat. 16. 16. 18.*

4. Because upon the profession of this, the Baptisme of Christ is to be dispensed, *Acts 8. 37.*

5. They who have this faith, dwell in God, and God in them, *1 Joh. 4. 15.*

6. Because God reveales this to the soule, flesh and bloud cannot doe it, *Mat. 16. 16, 17.*

7. Such are borne of God; Whosoever beleeves, that Jesus is the Christ, is borne of God, *1 Joh. 5. 1.*

8. This is the faith that overcometh the world, *1 Joh. 5. 4, 5.*

9. Because such as beleeve this, are pronounced blessed, and shall never dye, *John 11. 25, 26.*

10. He that beleeves this shall be saved, as appeares, *Rom. 10. 9. Joh. 11. 25, 26.*

There is a lesser degree of faith, then a full and certain assurance of life by Christ for him in particular, *Isa. 45. 21, 22. Mat. 5. 3, 4, 5.* They had not this, yet were blessed, and shall be satisfied; there is a hope of mercy, without a certainty; such are blessed; Turne yee to the strong holds, yee prisoners of hope, *Zach. 9. 12.* They hope, and in his Name they doe trust, *Mat. 12. 21.* A man may beleeve, and yet not know that he hath eternall life. The Apostle saith, *These things have I written unto you that beleeve on the Name of the Sonne of God, that yee may know that yee have eternall life, 1 Joh. 5. 13.*  
They

They had it, but they did not know so much; they beleevd, yet had no assurance.

The people of God are ready to admit of discouragements, when there is no cause, as the Scriptures, and experience testifie: *Mary* was troubled, and afraid, *Luk. 1. 29, 30.* All the matter was, the *Angel* saluted her, and said, *Shee had found favour with God: So the Shepherds were afraid when the Angel brought them tidings of great joy, Luk. 2. 9, 10.* So *Peter* was afraid, when he drew up much fish, *Luk. 5. 8, 9.* But what cause had these to feare? God saith, *Feare not, but beleeve:* and we feare when we should beleeve, to the dishonour of God, and the hindering our own peace; therefore I shall name some of the discouragements, which hinder the Saints comfort, and indeavour to remove them.

1. *Discourg.* Some are discouraged and thinke they have no worke of God in them, because they have not had so great a measure of sorrow for sin as some have.

1. All that beleeve, have not the same measure of sorrow for sin; *Lydia* received the word with joy, *Acts 16. 14.* but the *Jaylor* trembled, being in feare, *Acts 16. 29.*

2. The greatest measure of sorrow for sin any have had, was not the cause they were loved or saved; its a great mis-take to thinke, God delights in feares or teares.

3. A deep sensiblenesse of sin, hinders the

soules beleieving, and drives it from Christ, as it did *Peter*, saying, *Lord depart from me, for I am a sinfull man*, Luk. 5. 8.

4. Doe not complaine that God deales more gently with thee then others.

5. What is sensiblenesse of sin, that flowes not from the apprehension of pardon & love, wee must not looke to our sensiblenesse of sin, but to Christ.

6. Our greatest measure of sensiblenesse of sin, is not free from sin, it deserves nothing but death.

7. If thou didst see thy selfe lost and fatherless, so as not any thing could satisfie thee but Christ, this is a great and sweet worke of the Gospel, this none have but such as shall be saved: by thy renouncing thy own sufficiency, it doth appeare, there is a better sufficiency come in place.

2. *Dis I feare my faith is not the faith of Gods Elect, because I have so many doubtings.*

1. I grant feares and doubtings are the fruits of unbelieve: and as feares and doubts increase, the stronger unbelieve is, yet by the Scriptures it appeares, Gods people that have beleevd, yet had many doubts and feares, as appeares *Joh. 13. 1. Mark 9. 24.* Unbelieve was so strong in *Thomas*, that he said *he would not beleve*, *Joh. 20. 24, 25.* It may be the case is so with thee, therefore take heed lest yee say, you have no faith, lest yee deny the worke of God, and call little faith, no faith,

and light, darknesse, and one of the fruits of the Spirit sinne ; for to doe so is very evill ; *Wee unto them that call evill good, and good evill, that put darknesse for light, and light for darknesse ; that put bitter for sweet, and sweet for bitter.* Isa. 5. 20. Those that put faith for unbelieve doe so.

2. Use meanes to remove such things as strengthen unbelieve, and hinder the sight of thy faith: ignorance is one cause of doubting ; also an over-sensiblenesse of infirmities, slighting Gods meanes, neglect of duty, or formall performance, or nourishing sin, pronenesse to sin, hearkening to Satan, to sense, carnall reasonings, nourishing feares and unbelieve, &c. Know that meanes are means, not causes of the increase of the fruits of the Spirit; look to God

3. Indevour to strengthen thy faith; know the happinesse of a beleever in Christ ; feed thy faith with sutable promises ; live upon Christ above ; pray in faith ; *Aske his Spirit, and thou shalt have it,* see Luk. 11. 23. Which will revive and fill thy soule with joy and peace in beleiving ; in the same measure God reveales his love to a soule, in the same measure doubts and feares are cast out ; *Perfect love casts out feare.*

3. Dis. *I feare my faith is presumption.*

Presumption may be understood in a twofold consideration : first, for a confidence without the Word ; or, secondly, against the Word : for the first: O 4

1. He

1. He that presumes he hath no ground for his confidence, he can neither give you any Scripture, or good reason for his confidence; the ground of his confidence is his own conceit, and not from the Word and promise of God; but he that beleeves in Christ, his confidence is in the Word; *We through the Scriptures have hope*, Rom. 15. 4. No hope without a word; *In his word doe I hope*, Psal. 130. 5. *But I hope in thy Word* Psal. 119. 81.

He that beleeves in Christ, receives no promise of life, but in, and through Christ, in the riches of his grace: but

2. He that presumes, if he receive a promise, he receives it upon his own qualifications, without respect to Christ: he gathers conclusions of life from what he is, and what he can doe; *his own righteousness* was never *dresse and dung* to him, as *Phil.* 3. 8. So they depend upon their faith, and not upon Christ; the cause of their confidence is, because they are so good, and not so bad; like the proud Pharisee, he never received the sentence of death in himselfe, *2 Cor.* 1. 9. And as they were ever confident, so it was ever easie for them to beleieve.

He that beleeves, his hope and trust is onely in God; they hope in his mercy; *The eyes of the Lord are upon them that hope in his mercy*, Psal. 33. 18. 21. 22. It is Gods worke to perswade the heart to rest upon the free mercy

cy of God in Christ, *Psal. 13. 5. I trust in the mercy of God for ever and ever, Psal. 52. 8. With the Lord there is mercy, Psal. 130. 7. God is rich in mercy. Eph. 2. 4. Presumption cannot doe so, Job. 12. 37. 1 Pet. 19. 20. John 6. 28, 29.*

Also his confidence is contrary to the word of God, the word of God protests against them, and their confidence; as appears *Jer. 9. 9. 15. So their presumption hardens them and imboldens them to venture upon sinfull practices, as lying, stealing, drunkenness, swearing, uncleanness, &c.*

He that truly beleeves, *abhorres that which is evill, and cleaves to that which is good, Rom. 12. 9. Every man that hath this hope in him purifieth himselfe as he is pure, 1 Joh. 3. 3. see Titus 2. 11, 12. They count all things but losse for Christ; for him they will suffer the losse of all things, Phil. 3. 8. Those who have tasted of Gods free love, admire it, are thankfull for it, and doe loath with the greatest indignation whatsoever shall intrench upon the free love of God, although it were but in the least degree.*

4 Dis. *If I had grace, I should grow in grace, but I doe not my life is not holy, nor am I like unto the Lords.*

1. Art thou a childe, a young man, or a father, there is a great difference betwixt a childe and a man in nature, so great is the difference

ference between a *babe in Christ*, 1 Cor. 3. 1. and a *man in Christ*, see 1 Joh. 2. 12, 13. Also consider, are you a babe in the wombe, or borne, he is a *babe that is unskilfull in the word of Righteousnesse*, see Heb. 5. 13. As a childe is begotten and alive, its in the wombe before it be borne, so a soule may be alive, begotten from above, before it be borne; Christ must be *formed in us*, before we can be *new-borne babes*, Gal. 4. 18. 1 Pet. 2. 2. When thou art delivered out of bondage, darknesse, and feares, concerning thy soule, thou art borne and brought forth: for as the wombe is a place of bondage, so is a doubting condition, and therefore such cannot do that which others doe. Also in case thou art new borne, there cannot be that expected from thee as from a man in Christ; you know there is a difference to be put between a childe and a man.

2. Learne to distinguish between the fruits of the Spirits, and the exercise of them; its not the having of the fruits of the Spirit, but the exercise of them that attaines to a holy conversation.

3. Know that the time of doubting is a barren time; men cannot fight and work at one and the same time; when a soule is delivered from its enemies, Sarans terrors, then the soule begins to serve; *Being delivered we serve*, Luk. 1. 47. Yee see deliverance is before working, therefore

therefore the time of doubting, of bondage, is not the season of growing in holy services.

4. Know, its one thing to be the Lords, and another thing for God to convey his power into the soule, by which its made conformable to the will of Christ, and *lives by faith in the Son of God*, Gal. 2. 20. The first is where the latter is not.

5. Beleevers are of severall growths and states; first, babes: *children*; secondly, *young men*; thirdly, *Fathers*: Can babes worke, yet if babes dye in that state, they shall not misse of glory, 1 *Joh* 2. 12. Its one thing to be justified, and another to be sanctified: as its one thing to live, and another to be borne, and to worke is distinct from both: There is a great deale of difference betwene the Lords own people; some are *spirituall*, but others are termed *carnall*, 1 *Cor* 3. 1 Thou maist be begotten, and not borne.

6. If thou beest ignorant, or in temptation, then thy heart is clouded, and thy heart distempered with feare, as *Job* 23. 8, 9. and so thou art not fit to judge of thy growth: is a new borne babe able to judge of its growth? Also consider, it may be, thou doest not use the meanes or not rightly in Gods way, *Psal*. 1. 3. with *Song* 1. 12.

5. Dis. *I have many thoughts in me, that I am not the Lords, which discourageth me, and weakens my confidence.*

1. The

1. These thoughts are from Satan, they are contrary to the word of the Lord, which saith, *Cast not away your confidence*, Heb. 10. 35.

2. If you would consider from whence such thoughts arise, it would appeare to be groundlesse, and not according to the word, they arise commonly because a man is so indisposed to doe good, in that he is no more spirituall; these indeed declare there is much corruption and sin, but they doe not prove one not to be a sonne and daughter of God; one sonne is more wilfull and stubborne then another, yet he is a sonne for all that, though a bad one.

3. Satan tempts Christs babes to cast away their confidence in God; its no wonder he will tell them they have no faith, &c. Satan may be answered, that he knowes not; also if I should thinke so, I may be deceived; for as fire raked up in ashes appeares not, nor gives it any light or heate, so corruption may hide and obscure faith, 1 Cor. 3. 1. The soule may say to Satan, if I have no faith, why doe yee not let me alone, as yee do others, and as yee did me when I tooke my fill of sinne, then yee told me I had faith when I had none, I have found yee a liar, and therefore I will not believe you, and am the more confident I have faith, because yee say, I have none; for *you are a liar, and the father of it*, Joh. 8. 44. But suppose I have no faith, there is no reason why

I should despaire, because all that are the Lords were sometimes as I am : at that time yee were without Christ, &c. Eph. 2. 12, 13. Which in times past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy, 1 Pet. 2. 10. Men are ordained to eternall life before they beleve; I know not but I may be one of them; despaire will do me no good, its better in the use of meanes to waite upon God, and trust him with my soule ; if mercy appeare, I shall praise him, and it may come, there is nothing too hard for God; Lord, if thou wilt, thou canst make me cleane, Mat. 8. 2. Jer. 32. 17.

6. Dis. I cannot pray, nor doe any thing that is good, therefore God hath not done my soule good.

1. Unbeliefe deads thy heart, and hinders thy living upon Christs strength.

2. Its so with thee that thou maist see a need of Christs strength, and goe to him by faith for it.

3. If God hath given thee a desire to obey him, say not that it is nothing, God saith its something, 2 Cor. 8. to 11. He that gives this, accepts it, 12 and he will grant thy desire in his time : He wil' fulfill the desire of them that feare him. he also will heare their cry and will save them, Psal. 119. 19. He will not quench the smoaking flax. When wee see no fire, wee know there is fire by the smooke. Many a time a will to obey, may be all that a beleever can

finde

finde in himselfe; *To will is present with me, but how to performe that which is good I finde not, for the good I would I doe not, but the evill I would not, that doe I*, Rom. 7. 18, 19, 20, 21. The strongest Saint is but weake, the highest perfection we are capable in this life, is a sight of our imperfections, and a desire and endeavour to obey and to live upon Christ by faith; see *Phil* 2. 12, 13. *Paul* was one of the most eminent Saints, yet see what he saith of himselfe, *Rom* 7. 14. to 25. *Rom* 8. 37, 38, 39. He had not power to doe what he should, yet *he lived by faith in the Sonne of God*, Gal. 2. 20.

4. We should doe all we can to obey God, yet we must know our all [ we can doe ] will not justifie us before God; see *Eph* 2. 8, 9.

7 Dis *I finde no relish in good things, and I often mit them.*

1. God may have begun his worke in thee, although it be thus with thee, this temper in thee may arise from divers causes; first, from unbeliefe; secondly, doubting of acceptaunce of thy person and duty, its no wonder such have little list to obey; thirdly, eying infirmities, and not Christ with them; fourthly, not exercising the fruits of the Spirit, especially faith; fifthly, little love to Christ; sixthly, loving temporall things, deads the heart, and makes it carell; seventhly, weaknesse of grace; eighthly, from Gods not affording present strength;

strength; ninthly, sloath and ease, that slayeth the soule; tenthly, undiscreeit doing duties out of their season; eleventhly, ignorance of the nature of duties, and what God requires in some cases; twelfthly, ignorance of the sweetnesse in spirituall duties; thirteenthly, the soules sicknesse, which hinders the soules relish of spirituall things; the soule hath its sicknesse and distempers as well as the body; fourteenthly, weaknesse of body is a great enemy to action; *My flesh and my heart failes, but God is the strength of my heart, and my portion for ever*, Psal. 73. 26. he never failes.

2. Unwillingnesse to good duties, argueth much corruption; from whence the omission of them doth often flow.

8 Dis. *I have nothing; for I am not able to subdue my passions.*

1. Thy not subduing them, may arise from weaknesse; wee arke weake and imperfect at the best, we fall often; see *Gal.* 6. 1.

2. Some partake more of naturall choller then others, and as that is, so we are more or lesse hasty and passionate; and as that increaseth, passion increaseth: one that is wicked, may be naturally patient, and a childe of God may be sinfully passionate; *El was a man subject to the like passions we are*, Jam. 5. 17.

3. You must not measure Gods love to thee, nor the truth of his work in thee, by thy mortification of sin, consider *Rom.* 7.

4. God

4. God may for ends best knowne to himselfe, suffer corruption to be too strong for thee, it may be, to abase thee more in thy own eyes, to see thy weaknesse, and to see a more need of Christs strength. God may leave thy personall Sanctification the more imperfect, that wee might the more minde and behold Jesus Christ, and our Righteousnesse in him, and live the more upon him, and joy the more in our Justification by him, *Rom. 4. 6, 7.*

5. Its one thing to have thy finnes forgiven, or *not imputed*, *Psal. 32. 1, 2.* and another thing to subdue sinne in thee.

6. The reason sin so much prevayles, is because yee live so much in discouragements; live in the apprehension of the love of God and downe goes sin and discouragements, but if yee live in discouragements, sin prevayles, as you may see *Psal. 77. 2. 7, 8, 9, 10.*

7. We ought not to sech our comfort from our subduing of sin, but from Christ, who is made unto us both *Righteousnesse and Sanctification*, *1 Cor. 1. 30.* When wee are at the best, wee may not live in our selves, *nor by sight, but by faith*; and when wee are at the worst, wee ought to live upon Christ by faith, and comfort our selves in him, and in him onely. Its the folly of many when they want strength and comfort, they seeke it in their duties and subduings of sinne, and comfort themselves there, but *Christ is not in all their thoughts*, *Psal. 10 4.*

9. Dis.

9. Dis. *What I once felt is now decayed.*

1. The ground of our faith is God in his Word, and not our sight and feeling, that is sensuall ; *we live not by sight, but by faith,* 2 Cor. 5. 7.

2. Whilst thou maintainest feares and jealousies of Gods love to thee, its no wonder it is so with thee ; call to minde *the dayes of o'd,* as, Psal. 77. *With him there is no variablenesse, nor shadow of turning,* Jam. 1. 17. *Whom he loves he loves for ever,* Joh. 13. 1.

3. A childe of God may decay in parts, sight, feelings, and exercise of faith, as *Phil. 4. 10.* these are sometimes more, & sometimes lesse, as God seeth best, that so wee might rest and relie upon Christ alone ; I see and feele nothing in my selfe, or all is as nothing to me to Jesus Christ, who is all to me.

4. We ought to beleeeve that we neither see nor feele ; *faith is the evidence of things not scene,* Heb. 11. 1. To live by faith, is to walke after the Spirit ; and to live by sight and feeling, is *to live after the flesh,* Rom. 8. 1, 2.

10. Dis. *I am discouraged, because nothing is made good to me, I doe not possesse it.*

1. If thou beest included, and art under the promise of it, thou shalt possesse it.

2. It may be made good to thee without thy possession of it, there is neither faith, nor hope in what we possesse ; to have right in it, and to possesse it, are two things ; *They dyed in faith,*

faith, they did not *possesse what they beleaved*, Heb. 11. 17, 18. Abraham beleaved he should have a Sonne ; here was his faith, Rom. 4. 3. 17, 18. yet then he did not possesse his Sonne to make injoyment essentiall to faith, is a very great mis-take.

11. Dis. *I have no assurance of salvation, and therefore have no faith.*

1 Faith and assurance are two distinct things ; assurance cannot be without faith, but faith may be without assurance ; for assurance is not the proper act of faith, but an effect of it, and a higher measure then that is ; and the greater our feelings of assurance are, the lesser is our faith.

2. Faith is an assenting or cleaving to the truth and faithfulness of God in his promise, not from any thing the soule seeth or feeleth in it selfe, but from something it apprehends in God in his Word, Rom. 4. 20, 21, 22. Sometimes faith is attended with much strife and struggling ; for Satan saith to the soule, its in vaine to beleeve. Christ saith, *Come, I will ease thee* ; now for the soule to rest upon the ability and fidelity of Christ in his promise, is no small measure of faith.

Assurance is not from the nature of faith, nor from the direct act of faith, but from the reflect act of faith, which is for a man to see and know that he beleeves ; which assurance is from the light and testimony of the Spirit  
of

of God in the conscience of one that is already a beleever, causing the soule to know it beleeves; the Spirit it selfe beareth witnesse to our spirits, that wee are the children of God, Rom. 8. 16.

3. There be some that have faith by reason of their ignorance and unskilfulnesse, as Heb. 5. 14, 15. & 10. 15. *Babes are unskilfull*, and have not experience of Gods dealing with his for order and manner; so that when faith doth not act, and when Christ doth not clearly appeare in the soule, he doubts whether he be not deceived; but when the Lord appeares againe, the doubt is dissolved, and the soule satisfied, and he is armed with experience against such a time, if he be able to judge, and neglect not to marke well, but where use and exercise is wanting, there is not so cleare a discerning, Heb. 5. 11, 12.

12. Dis. *I feare the opposition in me is not between Christ and Satan, or the Spirit against the flesh, but from my corrupt will, and my enlightened conscience.*

I grant all the combates in men are not right, many are deceived herein, yet the difference may be discerned; as,

1. The naturall conscience, though enlightened, acts onely in a naturall way, at the most it is but morall, as not to lie, steale, sweare, and such grosse acts.

2. It stirres not, unlesse it be forced, and onely to that its forced unto.

3. Con-

3. Conscience inlightned, strikes onely at the branches of sin, but not at the roote.

4. It sets one faculty against another, as the will and affections against the understanding.

1. But the Spirit of Christ causeth an opposition in the same faculty, as in the will, &c.

2. The Spirit of God makes a free, full, constant, impartiall resistance against all sin.

3. And discovers to the soule her secret corruptions in their colours; the Spirit over-powereth the soule, causing it to hate sin, and leave it.

4. The Spirit causeth the soule to be more glad, the more sin is discovered.

5. The Spirit of God teacheth the soule to oppose all sin, even the appearance of evil, equally, proportionably, and orderly.

6. The Spirit causeth the soule not to turne the truth of God into encouragements to sin, as some doe.

13. Dis. *I am so troubled with hideous temptations, as I beleeve no childe of God u.*

1. Christ was tempted, *Mat. 4.* There is no temptation but a childe of God may be tempted with, see *1 Cor. 10. 13.*

2. If they be hatefull and burdensome to you, and you cry to God for helpe against them, they shall not be laid to your charge; for as it was with the Damsell, *Deut. 22. 25, 26.* even so is this matter.

14. Dis.

14. Dis. *I feare when persecution comes I shall not be able to suffer, and so not hold out to the end, but dishonour God, betray his truth, shame and grieve his people.*

Take no care for the morrow, cast all these cares and feares upon the Lord ; *in nothing be carefull*, Phil. 4. 10. He will care for you; *I will never leave thee, nor forsake thee*, Heb. 13. 5. God will take care for his glory & truth, &c. his wisdom, power, and faithfulness shall order all.

15. Dis. *I am discouraged, because I am not filled with joy and comfort.*

1. Faith may be strong, when joy is absent ; David had faith when he had no joy ; *Restore to me the joy of my salvation*, Psal. 51. 12. He refused comfort, Psal. 77. 2. But after he wanted it.

2. Such as judge their conditions good, because they are filled with joy, build upon a wrong foundation, in that they are not founded upon Christ alone. If some had joy, they would make it a Christ to them, live upon it, and so abuse Christ, and themselves, and their joy ; its a mercy to such to want joy, till they can better use it.

16. Dis. *But my soule is filled with terrors ; I have a bell in me, I feele the wrath of God in my soule, and so have been for a long time.*

1. This is a sad condition, yet thus it may be with one that is the Lords; thus it was with

HOMER,

Heman, who said ; Lord, why castest thou off my soule ? why bidest thou thy face from me ? I am ready to dye whilst I suffer thy terrors ; I am distracted, thy fierce wrath goeth over me, thy terrors have cut me off, Psal. 88. 15, 16. Job cryed, saying ; He hath kindled his wrath against me, and counts me unto him as one of his enemies ; see Job 19. 10, 11. & 7. 6. 13, 14, 15, 16. And David in temptation, judging himselfe according to the law, and sence, and feeling said ; I am cast out of his sight, Psal. 31. 22. Christ said ; My God, why hast thou forsaken me, Mat. 26. 48. Horror hath overwhelmed me, Psal. 55. 7. & 77. 8, 9. And Jeremiah said ; He hath led me into darknesse, and not into light ; he hath broken my bones, and compassed me with gall ; he hath made my chains heavie ; he hath filled me with bitterness ; thou hast removed my soule farre off from peace ; and I said, my strength and my hope is perished from the Lord, Lam. 3. 2. to 19. Some conceive, if God loved them, there should be no such tempest in their soules, but a sweet calme, and instead of wrath and terrors, sweet peace and joy ; but the Lord hath his way in the whirlwinle, and in the storme, Nahum 1. 3. Some enjoy peace and joy, but its not so with all ; see Job 13. 26. Job said to God ; why dost not thou pardon my transgressions, &c. Thou hast set me as a marke against thee, so that I am a burden unto my selfe, Job 7. 18, 19, 20, 21.

3. 14. Our comfort depends not upon freedom from terrors, but upon the Spirits revealing truth, and application of it to the soule, *Lam. 3. 21.*

2. The Angel of the Lord said to *Gideon*; *The Lord is with thee*; But *Gideon* said; *Oh my Lord, if the Lord be with us, why then is all this fallen us, &c.* *Judg. 6. 12, 13.* So saith the soule; If the Lord be with us, why then is all this befallen us, that we are so full of terrors, yet it may be so; and as *Gideon* was mis-taken, so maist thou.

3. The greatest peace any Saint enjoys, is not to be neither ground nor encouragement for them to beleeve, therefore not any terrors any possesse, ought not to be a ground of discouragement in beleeving, for our happiness is not in any thing we feele or apprehend in our selves, but in the word and promise of God, and in that wee are knowne of God, who loves us and comprehends us in himselfe, and his *not imputing our trespasses unto us*, *Psal. 32. 1.* Of this see more in part the third.

4. A soule in such a sad condition, should consider what the Lord saith, *Isa. 8. 20.* and cast all their feares of hell upon God in a promise, and *trust in the Lord*, *Isa. 26. 3, 4.* *when thou art in the flames of this fire, thou shalt not be burnt*; with God nothing is impossible, O troubled soule; the tender mercies of our God  
hath

hath visited us, and so it may visit thee also, and give light to thee that sits in darknesse, and in the shadow of death, to guide thy feet in the way of peace, Luk. 1. 78, 79.

5. If thou wouldst be freed from these terrors, trust in God, that is the way to be freed from them ; *Thou wilt keepe him in perfect peace, whose minde is stayed on thee, because he trusts in thee,* Isa. 26. 3, 4.

6. Consider what brought thy terrors, but poring so much upon thy finnes, untill thou wert filled with despaire, and thy omissions and commissions against conscience increased thy horror, doe the contrary, and see that yee daube not your selves over with your duties, and know that which is a great cause of mourning, is no cause of despaire, therefore *cast not away your confidence,* Heb. 10. 35. *for yet a little while, and he that shall come will come, and will not tarry,* ver. 37, 38. Therefore say as the Prophet said ; *When I sit in darknesse, the Lord shall be a light unto me ; he will bring me forth into the light, and I shall behold his Righteousnesse,* Mica 7. 8, 9.

17. Dis. *I am in great outward misery and want, by reason of poverty, surely if God did love me, I should not be so neglected as I am.*

Thou shouldst not reason so ; was not this the condition of those who wandered about in sheep-skins, goat-skins, in deserts, mountaines, dens, and caves of the earth. Surely they were  
more

more destitute of outward comforts then thee, and suffered more hunger, cold, and nakednesse then thee; hast thou not a house nor bed to lie on, the places where they wandred afforded not these things to them; art thou destitute, afflicted, so were they whom God so loved, that he esteemed *the world not worthy of*, Heb. 11. 37, 38. Poverty and want is no small burden, many desire death rather then such a condition; yet know that

2. Poverty and want hath attended and kept company with many of the children of God: *Job* was poore; the Apostles were poore, 1 *Cor.* 4. 11. 2 *Cor.* 6. 10. the Churches of Christ were poore; the Church of *Corinth* was poore, 2 *Cor.* 8. 14. The Church of *Smyrna* was poore, *Rev.* 2. 9. The Church of *Macedonia* was in dead poverty, 2 *Cor.* 8. 1, 2. And our Lord Jesus Christ was poore, 1 *Cor.* 8. 9. And thou maist be very poore, and yet God may love thee as he loves Christ, *Joh.* 17. 26. *The poore receive the Gospel*, and the profession of the Gospel of it, have made, will make the rich poore, in that for Christ they *have suffered the losse of all things*, *Phil.* 7. 8. It will not be alwayes thus, if it continue as long as I live, my life will not be long ere glory come, then shall I suffer no more troubles, nor afflictions, no hunger, cold, nor nakednesse, &c. In our greatest want, we should be content; for the time will quickly come,

in which we shall feele no want, nor suffer no hunger, cold, or nakednesse : be content to be like Christ in poverty, as well as in glory : what God takes away in one kinde, he can give in another, which will be better, *Psal.* 34. 9, 10. Therefore when I thinke I want, I may not beleeeve I want, but that I have what I want, when I doe not see it : Saints poore and under abasement, may be rich in faith, *Jam.* 2. 5.

3. There is no state and condition under the Sunne, that is free from Satans temptations, those who have more abundance of outward things, Satan saith to them, these things are all they are like to have, and in that they receive their good things in this life, have a heaven of outward contents here, they must not expect another hereafter : and to those that have more gifts and parts then others, he saith, they are not given in love to them, but onely for the benefit of others : on every side Satan is ready to get advantage, to discourage us ; its well if we could say, we are not ignorant of his devices, *2 Cor.* 2. 11. The Lord teach us to know the *depths of Satan*, *Rev.* 2. 24. So as to know his stratagems, and resist him.

As there is no state under the Sunne free from trouble, so its a comfort to all that are the Lords, that God can and will support his in, and under it, and make it sweet and comfortable

fortable to them ; *All things shall worke for good to them that love God*, Rom. 8. 28. 35. 38, 39.

18. Dis. *I cannot see God, surely God hath forsaken me.*

1. Sometimes God hides himselfe from his ; *Verily thou art a God that hidest thy selfe*, Isa. 45. 15. *I opened to my beloved, and he had withdrawne himselfe*, Song 5. 6. *Behold, I goe forward, and he is not there, and backward, but I cannot perceive him, on the left hand where he doth worke, but I cannot behold him ; on the right hand, but I cannot see him*, Job 23. 8, 9.

2. Our carnall reason, our corrupt heart, and Satans suggestions are so neare, as before our eyes, that wee cannot see God, and wee hearken so much to what they say, that wee minde not the *voice of the Spirit*, Rom. 8. 16.

3. Its one thing to know, and another to know that we know : Christ said, *they knew* ; they said, *they knew not* : *whither I goe yee know, and the way yee know* : Thomas said unto him, *Lord, we know not whither thou goest, how then can we know the way* ? Christ spake true, and they knew not that they knew, Joh. 14. 3, 4, 5. So, *shee saw Jesus standing, and knew not that it was Jesus ; but when their eyes were opened they knew him*, Luk. 24. 31. Paul prayed, that they might know the hope of their calling, Eph. 1. 18, 19.

4. When God *bideth his face*, wee are to

*waite upon him, and looke for him, Isa. 8. 17. For he will returne againe, but Sion said, the Lord hath forsaken me, and my God hath forgotten me : Can a woman forget her sucking child, &c. yea she may, yet will not I forget thee, Isa. 49. 14. For a small moment have I forsaken thee, but with great mercy will I gather thee, Isa. 45. 7, 8. Though God absents himselfe from his, yet his love and care of them is the same to them as when he doth most manifest himselfe to them.*

*19. Dis. Another is discouraged, and saith ; I had thought I had faith, but since I fell into a great sinne ; I am perswaded, if I had been the Lords, I should not have been so left of God to sinne so as I did.*

*1. Say not so, consider God hath left his own children to fall into the same sinne, or as great ; David sinned in adultery and murther, and Solomon sinned greatly after he had obtained mercy, 1 King. 11. 9. And Peter denied Christ with an oath ; Paul was led captive, Rom. 7. 23. These examples are recorded, to hold forth the glory of the riches of Gods free grace, Eph. 2. 4. that men may know what God can doe, that great sinners might not despaire, or faint under their sinne, 1 John 2. 1.*

*2. To despaire of the mercy of God, because our sinnes are great, were to limit God in his mercy, which is to adde sinne to sinne, and*

and a greater sinne then the former, therefore the greatest sin a beleever can commit, ought not to make him mourne without hope ; for no sinne can put him in the state of damnation, or under the curse, Rom. 8. 1, 2, 3. While we live in this world, God healeth not our sinfull natures wholly, nor takes it quite away ; *the flesh lusteth*, Rom. 7. God ever looks upon his as they are in Christ, and not simply as they are in themselves, Eph. 1. 4. 1 Cor. 1. 30. *I my selfe keepe the law of God, but with my flesh the law of sin* ; sin doth the evill, Rom. 7. 15. 17. 20. 1 Job. 3. 9. Consider *Nibe* 9. 16, 17, &c. *He knowe h our frame, and remembreth that we are but dust*, Psal. 103. 14. see p. 66. God hath in wisdom and love lest sin in his, to humble them, and to exercise the fruits of the Spirit, Gal. 5. 22, 23. and that we might long to be where we shall not sinne : also that we may love Christ, in that its pardoned, and depend upon Christ to subdue it, and that we might not scorne, nor insult over any, and see the power of Christ in subduing them, and admire free love : the use of all is not to expect to be freed from the act of sin while wee live here, as some dreame. Secondly, not to sinne that grace may abound, God forbid, Rom. 6. 1, 2, 3. 8. Use wee all meanes against it ; Be not over-pressed, and sunke in despaire under it ; see Rom. 5. 20. & 6. 1, 2. 2 Cor. 12. 9. Rev. 3. 7, 8. All the Lords are the more hap-

py they were sinners, else how could they be capable of union with God, and of mercy and heaven : if there were not evill, it would not be knowne what is good ; Justice and mercy had not been knowne, how could the wisdom of God be knowne, in drawing good out of evill, or his love in sending Christ to dye, could not have been known, and man had not come to that happinesse in Christ, which the Saints shall come unto, *1 Cor. 15. 44, 45.* The misery is, that the most men fall into the extreames, either to despaire by reason of sin, or looke upon sinne as a small matter, and so grow prophane ; of this wee have many sad and miserable instances, as also of Gods making them visible examples, by his terrible judgements on some of them to be a warning unto others.

3. God is never an enemy to his, though they greatly sinne against him, *Psal. 51.* Wee are not beloved for our own sakes, nor for any thing in our selves, but in Christ, who hath made us acceptable in the beloved, *Eph. 1. 5.* Therefore nothing wee doe can cause God to love us more or lesse, his love is as himselfe, ever the same, *Heb. 13. 8.* Therefore a beleevers hope, joy, and confidence, is to be ever the same in Christ; hence it is they are alwayes to rejoyce ; *Rejoyce alwayes, Psal. 5. 11. & 32. 11. Rejoyce evermore ; againe I say rejoyce, 1 Thes. 5. 16. Phil. 4. 4. Let them exceedingly rejoyce,*

rejoyce, Psal. 40. 16. *The joy of the Lord is our strength*, Nehe. 8. 16. Oh there is enough in the Lord to satisfie thee at all times ; he is an unchangeable object of true joy ; in him is all our hope and happinesse. Therefore let not thy fall cause thee to question the love of God to thee, thy salvation depends not on thy repentance and holinesse ; see *Rom. 9. 15, 16. Isa. 43. 24, 25. & 57. 17. Ezek. 16. 1. to 9. M, lutt children, these things I write unto you, that yee sinne not*, 1 Joh. 2. 1. But for those that turne the grace of God into wantonnes, the mercies of God encourage them in their sinnes ; such are led by the Spirit of the Devill, *he is their father, and his work's they do*, Joh. 8. 44. If yee regard iniquity, Psal. 66. 18. Here is no consolation for you, you are not to be numbred with those who through temptation and weaknesse are overtaken and fall into the sinne they hate. If fallen, be not out of hope, *Paul persecuted the truth, and them that professed it, yet after he preached the faith*, Acts 9. 1, 2. *Gal. 1. 23*. If not converted, God may convert thee ; if the Lords have fallen into sinne, they are to rise by faith ; *Shall a man fall, and not rise*, Jer. 8. 4. *when I fall, I shall arise*, Mica. 7. 7. *who is a God like unto thee, that pardoneth the transgression of the remnant of his people*, Mica. 7. 18, 19, 20. *I will be mercifull to their unrighteousnesse, and their sinnes and iniquities I will remember no more*,

more, Heb. 8. 12. God hath nothing against those who are in Christ, 1 Cor. 1. 30. Gal. 3. 13. therefore goe boldly to God, in full assurance of faith, Heb. 4. 16. & 10. 22.

20. Dis. *But my heart is hardened.*

1. There is much hardnesse of heart in a childe of God, they feele it, and mourne under it, and complaine of it, this is the frame of a new heart.

2. To feele hardnesse is from softnesse, and the condition of an experienced childe of God; O Lord, *why hast thou made us to erre from thy wayes, and hardened our hearts from thy feare*; doubtlesse, thou art our Father; thou, O Lord, art our Father. Their hearts were hardened, yet they were the children of God, Isa. 63. 16, 17. *Let not the Eunuch say, Behold, I am a dry tree*, Isa. 56. 3. I consider my selfe as I am in Christ, and one with him; what is his is mine; Christs fruitfulnessse is ours. I have sinne, my glory and rejoycing is, that its forgiven, and shall be remembred no more; and so I rest satisfied in what Christ hath done; my best workes cannot save me, nor my worst cannot destroy me; thanks be to God, who hath given us victory by Jesus Christ, Rom. 7. and fetch we our comfort from him, & not from what we finde and feele in our selves. About twelve yeares agoe in the viewing of my defects in prayer, in considering with what faith, sensiblenesse, earnestnesse, &c. I had prayed,

I concluded, that if I had had the Spirit of God, I should not have so prayed as I did, then I concluded, that I had been fourteene yeares or more mis-taken ; then I concluded that if God had intended me good, he would have manifested it to me before this time, then was I as fully satisfied as ever I was satisfied of any thing in the world, that I should never be saved ; I thought my condition was very miserable ; but in this extremity I apprehended no remedy in this condition, till an interpreter, one of a thousand, did by the truth convince me, that I did beleieve, and should be saved ; and I was forced to confesse that he that did desire to beleieve, did beleieve ; yet I was not fully settled till I did see that my salvation was effected by Christ on the Crosse, &c. But that which is to be considered herein, is, into what a condition of despaire we are like to be led in, if we judge of our eternall conditions, and of Gods love to us by the hardnesse of our hearts & by what we see and feele in our selves. Although many yeares before I had the assurance of the love of God, and was filled with joy and peace in beleieving, yet see what it is to give way to unbelieve in us : Let this experience be a warning to you that yee doe not as I did, but alwayes remember that we are to beleieve that which is contrary to that which we see and feele ; its sense and not faith to beleieve that

which we see and feele, if one may be in this condition one day, then two dayes, and then two seven yeares ; it is as God pleases, sooner or later ; *He heales the broken in heart, and bindeth up their wounds, Psal. 147. 3.*

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Mark. 5. 36.

*Be not afraid, onely beleewe.*

**W**E E are commanded to beleewe, and the Spirit inlighteneth our understandings ; without the Spirit of Christ wee can doe nothing, *Joh. 15. 5. Eph. 1. 19.* yet men are to use the meanes ; for in the preaching the Word we expect the holy Spirit to put power in the words spoken, to make it effectuell, and to inable the creature to obey ; he said unto me, *Sonne of man, stand upon thy feete, and the Spirit entred into mee ; When he had spoken unto me, and set me upon my feete, Ezek. 2. 1, 2.* And the dead shall heare the voice of the Sonne of God, and they that heare shall live, *Joh. 5. 25.* else it were in vaine to speake to dead men to beleewe, *1 Pet. 4. 6.* And all men by nature are spiritually dead, *Eph. 2. 1. & 5. 14.* onely they beleewe whose hearts God opens ; as, *Acts 16. 14.* None can beleewe, but they to whom it is given.

There are many encouragements to beleewe.

1. Because

1. Because the Gospel is to be preached to every creature, and none are forbidden to beleeve; nor is there any precept or command for any to doubt; see Acts 16. 30, 31. 1 Job. 3. 23. But men are commanded the contrary, to follow after faith, and to lay hold on eternall life, 1 Tim. 6. 11.

2. By beleeving we come to know our interest in Christ, and salvation by him; He that beleeves in the Sonne hath everlasting life, John 3. 36. & 6. 40.

3. By beleeving, we honour God; He that receives his testimony, hath set to his seale that God is true, Joh. 3. 33 & 5. 10. Therefore none can beleeve too soone, too confidently, or too constantly.

4. There is no quietnesse and settlement of soule without beleeving; If yee beleeve not, surely yee shall not be established, Isa. 7. 9. Its faith that rids the soule of all its distempers, doubts, and feares, Rom. 5. 1, 2.

5. Thou standest by faith, and thou fallest into sinne by unbeliefe, Rom. 11. 20. Heb. 9. 12. The Word is precious and powerfull, yet it profited them not, because it was not mixed with faith, Heb. 4. 2.

6. By faith thou shalt be kept in perfect peace, which will sweetly and transcendently refresh thy soule, Isa. 26. 3, 4. Rom. 5. 1. By faith we apprehend Christ our justification; the fruit of which is joy and peace.

7. By

7. By unbelieve wee adde sinne to sinne in the highest nature ; if we beleeve not what God saith, our act of unbelieve accuseth God to speake falsly ; He that beleeveeth not hath made him a lye, 1 Joh. 5. 10.

8. It can be no dishonour to God, nor hurt unto thy selfe, to beleeve, and hope in his mercy ; therefore beleeve, and when thou art tempted to unbelieve , set before thee the evill of this sinne.

9. Unbelieve hinders our thankfulnessse to God, it straightens our hearts, and stops our mouthes from praising God ; Thou shalt be dumbe, because thou beleevest not, Luk. 1. 20. Unlesse we beleeve we can never glorifie God, nor honour him ; He was strong in faith, giving glory to God, Rom. 4. 20.

10. As bad as thou canst be, have been received to mercy ; Jesus Christ came to save sinners ; This is a faithfull saying, that is worthy of all acceptation, 1 Tim. 1. 15, 16. He justifieth the ungodly, Rom. 4. 5. Therefore have hope, Feare not, but beleeve, Luk. 8. 50. The Lord will command his loving kindnesse in the day time, and in the night, Psal. 42. 8. Be not afraid, onely beleeve , Mark. 5. 36. Hope thou in God, Psal. 42. 5.

Moreover, consider, that

1. The multitude and greatnesse of sinne, ought not to discourage thee in beleeving,

nor the fewnesse, or smallnesse of finnes, is not to be any ground of thy confidence in God for pardon.

2. The word of God doth no where say, that great sinners shall not be saved; therefore to thinke so is folly, and a delusion of Satan.

3. The word of God saith the contrary; That Christ came to save the chiefe of sinners, 1 Tim. 1. 15. Come, let us reason together, saith the Lord; though your finnes were as crimson, they shall be made white as snow, &c. Isa. 1. 18.

4. The word of God declares many great and sweet promises to great sinners; as Jer. 3. Isa. 55. 7, 8, 9. & 43. 24, 25. And there be many examples of great sinners received to mercy, as Manasses, 2 Chron. 33. 18, 19. and many others, yea the rebellious also, Psal. 68. 18.

5. Because Christ is mighty to save, Isa. 62. 1. He will abundantly pardon, Isa. 55. 7. His compassions faile not, Lam 3. 23. There is a fountaine set open for sinne, and for uncleannesse, Zach. 13. 1. All that are weary and heavy laden are called to come to Christ, Mat. 11. 28. If any man thirst, let him come to me and drinke, Joh. 7. 37. Every one that thirsteth, come yee to the waters, Isa. 55. 1. Rev. 22. 17.

6. The Saints have made the greatnesse of sinne an encouragement to beleeve; Lord pardon

don my sinnes, for they are great, Psal. 25. 11. How great is his goodnesse, much greater then thy sinnes, Zach. 9. 17. Isa. 43. The greater our sinnes are, the greater our faith should be; loe here is great consolation.

7. God doth not sell Christ, &c. he was given freely; Come buy without money, &c. Isa. 55. 1. Whosoever will, let him take of the water of life freely.

8. Because such as Christ saves, are unworthy, without workes, Rom. 4. 5, 6. The most perfect Saint that ever was, stood in need of mercy; Behold, he found no stedfastnesse in his servants, and chargeth his Angels of folly, how much more them that dwell in houses of clay, Job 4. 18, 19. Ezek. 16. 63. The love of God is the more glorious in that it is given to the unworthy.

9. It makes most for the glory of God to give great things; it were a disparagement for a King to doe otherwise: the Lord is a great King, Isa. 9. 6. He doth great things past finding out, and wonders without number, Job 9.

10. Feare not, the Lord will doe great things, Joel 2. 21. Measure not the Lord by thy leste; My thoughts are not as your thoughts, nor my wayes as your wayes, saith the Lord, Isa. 55. 8, 9. Such as are wise will not looke so much to their own basenesse, is to his greatnesse, Zach. 9. 17.

10. Nothing wee can doe, can moove  
God

God to shew mercy, *Ezek.* 16. 3. to 9. he shews mercy because he will, *Mica.* 7. 18, 19. *I will doe away thy sinnes for my Names sake,* *Isa.* 43. 25.

11. The mercy of God is infinite, its without part or forme, therefore not capable of any addition or defect, therefore infinite; shouldst thou need thousands of Seas of mercy to pardon thy sinne; he could give it, and not have the lesse; if I had all the sinne in the world upon me, or one sinfull thought, this consideration makes it all one: oh worlds of sinne in this Ocean vanish and come to nothing: *O the depth (not of the beleivers faith, but) of the unsearchable riches of Christ,* *Rom.* 11. 33. *Eph.* 3. 8.

12. The name of God is infinite; he is the father of mercies, *2 Cor.* 1. 3. its the nature of God: *The Lord is very pittifull, and of tender mercies,* *Jam.* 5. 11. All the pittie and mercy that is, or ever was, is from him, and all is but a drop to that Ocean of pittie, love, and mercy, that is in him: we are ready to sin, but he is more ready to forgive; *Mercy pleaseth him, its his delight; thou art a God ready to forgive; he is plenteous in mercy,* *Psal.* 86. 5.

13. Consider the price that was paid for the sinnes of his, its infinite also; count all thy sinnes, still they are the acts of a finite creature; Christ is God, *Rom.* 9. therefore his satisfaction is above them, *1 John* 5. 20. His  
right-

righteousnesse is greater then thy finnes.

14. Consider the covenant of grace is not made with us, nor can it be broken by us, *Psal.* 89. 31. Its not founded upon such a sandy foundation, as thy selfe and duties are; and seeing the Covenant stands sure for ever, it should satisfie us for ever, and cause us to cast away all our doubts and feares, and rest satisfied in his love.

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That Circumcision in the nature of it was not the Scale of the Covenant of grace.

1. Because Circumcision bindeth unto a Law that is unprofitable to him that doth not keepe the Law, *Gal.* 5. 3. Therefore Circumcision hath nothing to doe with the covenant of grace.

2. The Scripture doth not declare that Circumcision was an old seale of the covenant of grace, *Col.* 2. 11, 12. Doth not prove it was.

3. Because if Circumcision had been a seale of the covenant of grace, those who had that should not need a new seale.

4. If Circumcision had been a seale of the covenant of grace, then the urging it could not have overthrowne the Gospel, as the Apostle said it did, see *Gal.* 2. 17, 18. with *Gal.* 5. 10. and Chap 3.

5. Because the promise of blessednesse by remission of finnes, *Gen.* 12. 3. is farre different from that covenant, *Gen.* 17. 7, 8. which was sealed by Circumcision.

Lastly,

Lastly, Circumcision being an intolerable yoke, Acts 15. 10. it could not be a seale of the righteousness of Christ ; if it had, then it had been a benefit, and not a burden.

Luk. 5. 4, 5, 6. *Observations.*

**M**After ] Christ is to be owned, acknowledged, and obeyed.

*We have toiled all night ] Much paines.*

*And have taken nothing ] Mens labours without Gods blessing are fruitlesse.*

*Nevertheless ] I let goe reason, experience, and likelihoods to obey thee.*

*At thy word ] Christs word prevayles, a word from Christ is enough to put us upon action, his word is to be eyed.*

*I will ] So soone as the soule heares Christ speake, it submits.*

*Let downe the net ] Faith and the use of meanes agree.*

*Nets filled ] Obedience of faith never fruitlesse, &c.*

Matth. 10. 29, 30, 31.

*Are not two sparrowes sold for a farthing, and one of them shall not fall to the ground without your Father : the very haire of your head are all numbred.*

**C**onsider the lilies of the field how they grow, they toile not neither doe they spin, Mat. 6. 28.

God

God provideth for the young Ravens their food,  
Job 38. 41.

All things are ordered by the providence of God : Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deepe places, Psal. 135. 6. Our God is in heaven. he hath done whatsoever he pleaseth, Psal. 115. 3. Many seeke the Rulers favour, but every mans judgement cometh of the Lord, Pro. 29. 26. He fashioneth their hearts, Psal. 33. Whose hearts God hath touched, 1 Sam. 10. 9. 26. As the Rivers of waters he turneth it whither soever he will, Pro. 1. 1. The lot is cast into the lap but the whole disposing thereof is of the Lord, Pro. 16. 33. The preparations of the heart in man, and the answer of the tongue is from the Lord, Pro. 16. 1. A mans heart deviseth his way ; but the Lord directeth his steps, verl. 9. TEE ought to say, if the Lord will we will goe unto such a Citie, and doe this or that, Jam. 4. 13. 15. They shall fight against thee, but they shall not prevails, Jer. 1. 19.

The consideration of these Scriptures are very necessary, profitable, and comfortable ; these Scriptures declare, that what God wil- leth, he effecteth ; all things are as he pleaseth to order them.

Job seeing of God in all his crosses, was patient, content, and thankfull ; The Lord hath given, and the Lord hath taken, blessed be the Name of the Lord : He knew men could doe neither more nor lesse then God will : it was God that did it.

A cause of that great care and over-thoughtfulness of heart in searing men, and want, is, because wee see not all things to be ordered by God; wee are more like heathen Gentiles, as Christ saith, *Matth. 6.* Wee have need to minde that Chapter more, to be more content, and to live by faith, and to be thankfull to God, which we cannot be untill we see its sent from God; its a gift of love, whether it be bitter or sweet, it shall doe me good, *Psal. 34. 1 Cor. 13. 10.*

All our care, and dislike, &c. cannot alter what God will doe; it might cause men to be content: *Job* saith, *He is in one minde, and who can turne him?* and *what his soule desireth, even that he doth;* for he performeth the thing that is appointed for me; and many such things are with him, *Job 23. 13. 14.* As if he should say, I cannot helpe it, God will have it so, I may use the meanes, but I must waite upon him, both for the time, and manner of my deliverance; *Man disquiets himselfe in vaine, because he doth not see and minde the providence of God in the ordering of all things;* and so are not content with our conditions, nor beare crosses patiently.

If thou art lost and fatherlesse, *Luk. 19. 10.* *Hos. 14. 3.* Christ is precious to thee, and thou art precious to him; Oh know, Christ came to seeke and save you, and that you shall enjoy life and glory by him. God is at peace with you,

you, he hath loving kindnesse for you, that is better then life ; loe all is yours, for God is yours, and that for ever : what can be more futable, pleasant, profitable, and delightfull, better or more desireable ? Oh the fulnesse, sweetnesse, gloriousnesse of this peace, it passeth knowledge : if thou art nothing in thy own eyes, thou hast a right in it, and therefore mayst apply it, and be ravished with it.

Consider what I have said, what God hath given thee, sent unto thee, and put into thy hand, even his rarest & choicest dainties from his banquetting-house, & flaggons of his most excellent and richest wine, full of spirit and life, one taste is able to cheare and revive thy heart, yea raise and ravish thy fainting soule with love into love; Oh here is enough. Christs dainties are durable, his fountaine is bottomlesse and infinite. it cannot be exhausted or drawne dry, therefore eate O friends, and drinke abundantly. To be comforted and strengthened with it, if God please to blesse it to thee, it will be sweet and profitable; instead of darknesse light shall shine clearly, sweetly, pleasantly, if the Lord cause thy soule to be this light, & love to live in it, & be overpowered with it. thou wilt acknowledge his goodnesse with thankfulesse and ioy; as some have done; he creates the fruit of the lips, peace ; if he speak the word its done, *Gen 2.3*. The Lord so speake to thee, that thou maist profit by it, and that thy ioy may be full.



## A Song of the love of God to such as are in Christ.

*Make yee his praises glorious with a  
joyfull voice, Psal. 66. 1, 2.*

1. **T**He <sup>a</sup> love of God hath been to me full great,  
In leaving <sup>b</sup> me in such a state to be;  
And then to set <sup>c</sup> me free from that estate;  
He gave his onely <sup>d</sup> Sonne to dye for me,  
Which is a greater <sup>e</sup> happinesse to me,  
Then if I had not been in <sup>f</sup> misery.

<sup>a</sup> Eph. 2. 4. <sup>b</sup> Rom. 3. 9. <sup>c</sup> Rom. 3. 24.  
<sup>d</sup> Joh. 3. 16. <sup>e</sup> 1 Cor. 2. 9. <sup>f</sup> 1 Cor. 15. 45.

2. I was as <sup>g</sup> vile as any man could be,  
And my vile <sup>h</sup> state did openly appeare;  
When God in <sup>i</sup> love did please to looke on me,  
And caused <sup>k</sup> me a joyfull voice to heare.  
For passing by me, he to me said <sup>l</sup> live,  
Which voice of his unto <sup>m</sup> me life did give.

<sup>g</sup> Ezek. 16. 3. <sup>h</sup> Ezek. 16. 6. <sup>i</sup> Ezek. 16. 6.  
<sup>k</sup> Ezek. 16. 6. <sup>l</sup> Ezek. 16. 6. <sup>m</sup> Gen. 1. 3.  
3. When

3. When I heard this sweet voice of <sup>n</sup> God to me,  
 Upon my heart <sup>o</sup> effectually it wrought;  
 That I was then so set at <sup>p</sup> liberty,  
 That oft times I did <sup>q</sup> ponder in my thought,  
 From <sup>r</sup> sin, Satan, curse, wrath, and hell so free,  
 That I feare not what they can doe to <sup>t</sup> me.

<sup>n</sup> Ezek. 16. 6. <sup>o</sup> Eph. 5. 14. <sup>p</sup> Rom. 8. 33.  
<sup>q</sup> 1 Cor. 2. 9. <sup>r</sup> Joh. 8. 36. <sup>t</sup> Rom. 8. 38.

4. Love caused God for <sup>t</sup> me his Sonne to give;  
 Love caused Jesus Christ for <sup>u</sup> me to dye;  
 Love caused God to say to my soule <sup>x</sup> live;  
 Love in my <sup>y</sup> soule doth now againe reply;  
 In Songs how lovingly <sup>z</sup> Christ did come forth,  
 A mighty <sup>\*</sup> prize, and ransome of great worth.

<sup>t</sup> Gal. 4. 4, 5. <sup>u</sup> Joh. 10. 18. <sup>x</sup> Ezek. 16. 6.  
<sup>y</sup> Psal. 116. 7. <sup>z</sup> Heb. 10. 7. <sup>\*</sup> Mark. 10. 45.

5. What glorious sight of <sup>a</sup> love is this I see?  
 That being had before the <sup>b</sup> world could be;  
 Without all time, bounds, <sup>c</sup> measure, or degree,  
 Is this his <sup>d</sup> love which he hath set on me.  
 One glorious <sup>e</sup> sight of this so great love,  
 Will cause a soule for to be <sup>f</sup> sicke of love.

<sup>a</sup> 2 Joh. 3. 1. <sup>b</sup> Eph. 1. 4. <sup>c</sup> Eph. 1. 4.  
<sup>d</sup> Eph. 2. 4. <sup>e</sup> Eph. 3. 19. <sup>f</sup> Song 5. 8.

6. This love made known to <sup>g</sup> me, made me to muse,  
 That ever <sup>h</sup> God should be to me so good;

To

To give his <sup>1</sup> Sonne for me, and me to choöse,  
Which was his enemy; and in my <sup>2</sup> blood.  
When I fled from <sup>1</sup> him, after me came he;  
I sought not him, but <sup>m</sup> he sought after me.

§ I Joh. 3. 1. <sup>b</sup> Rev. 1. 5. <sup>1</sup> Eph. 1. 4.  
\* Ezek. 16. 6. <sup>1</sup> Jer. 3. 7. <sup>m</sup> Isa. 65. 1.

7. The love of God to <sup>n</sup> me, is passing great;  
Which had a being <sup>o</sup> ere the world began;  
It <sup>p</sup> boundlesse is, and every way compleate,  
And <sup>q</sup> longer doth endure then this world can.  
Like love to <sup>r</sup> this hath never yet been heard,  
And there is <sup>s</sup> none can be to this compar'd.

<sup>n</sup> Eph. 2. 4. <sup>o</sup> Eph. 1. 4. <sup>p</sup> I Joh. 3. 2.  
<sup>q</sup> I Cor. 2. 9. <sup>r</sup> Rom. 5. 7. <sup>s</sup> Rom. 5. 7.

8. That many in their <sup>t</sup> sinnes should be destroy'd,  
Whose first <sup>u</sup> condition was as good as mine;  
And yet to <sup>x</sup> me this mercy is injoyd;  
Thus being freed I shall in <sup>y</sup> glory shine.  
This <sup>z</sup> shews his love to me is great and free,  
And could not be <sup>\*</sup> deserv'd at all by me.

<sup>t</sup> John 8. 21. <sup>u</sup> Eph. 2. 3. <sup>x</sup> Rom. 5. 1.  
<sup>y</sup> Joh. 17. 24. <sup>z</sup> Hc., 14. 4. <sup>\*</sup> Isa. 64. 6.

9. Oh! who could wish <sup>a</sup> himselfe a thing so rare,  
As to be <sup>b</sup> hem'd in, and compass about  
With boundlesse <sup>c</sup> love; oh! who can it declare?  
Or who by <sup>d</sup> fauboming can finde it out?

My

*My heart, my hand & tongue are all too weak,  
Of matchlesse love, to thinke, or write, or speak.*

<sup>a</sup> Psal. 63. 3. <sup>b</sup> Rom. 8. 39. <sup>c</sup> Eph. 3. 19.  
<sup>d</sup> Hos. 11. 4. <sup>e</sup> Eph. 3. 19. <sup>f</sup> Eph. 2. 4.

10. *It is through <sup>b</sup> faith enjoyed, so excellent ;  
It <sup>b</sup> comforteth, and elevates on high  
The saddest <sup>1</sup> heart, and fills it with content,  
Yea, it revives a <sup>k</sup> soule ready to dye.  
The apprehending <sup>1</sup> it brings joy and peace ;  
When it is <sup>m</sup> clouded, then our joys decrease.*

<sup>b</sup> Rom. 3. 20. <sup>h</sup> 1 Pet. 1. 8. <sup>i</sup> Rom. 5. 1.  
<sup>k</sup> Rom. 8. 35. 39. <sup>1</sup> Rom. 5. 1. <sup>m</sup> Rom. 7. 24.

11. *Each soule that doth this boundles <sup>n</sup> joy possesse,  
May well be <sup>o</sup> swallowed in admiration ;  
And to the <sup>p</sup> praise of God may it expresse,  
And have <sup>q</sup> it in their meditation.  
Well may it cause us to <sup>r</sup> serve, feare, and love  
This infinite <sup>1</sup> Giver, ever God above.*

<sup>n</sup> 1 Pet. 1. 8. <sup>o</sup> Eph. 3. 8. <sup>p</sup> Rom. 7. 25.  
<sup>q</sup> Joh. 16. 22. <sup>r</sup> 2 Cor. 5. 14. <sup>1</sup> Rom. 8. 32.

Glory be to God on high.

*The end of the second Part.*

DIVINE  
CONSOLATIONS;

O R

*A fountaine of life and comfort.*

*The Third Part.*

Declaring that the Elect  
were justified from the pu-  
nishment of sin by Christ, when  
*he was upon the Crosse, and the*  
*objections against it are answered.*

And that Christ alone is our  
life, happinesse, peace, strength,  
comfort, joy, and all perfection.

---

*Blessed is the man to whom the Lord*  
*will not impute sinne, Rom. 4. 8.*

*Being justified by his blood, Rom. 5. 9.*

*Who can lay any thing to the charge of*  
*Gods Elect, Rom. 8. 33.*

*For they are without fault before the*  
*Throne of God, Rev. 14. 5.*

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*By Samuel Richardson.*

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L O N D O N;

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## To the Reader.

of something for salvation, besides Christs Sacrifice, without which something, they say, we cannot be saved; so that they deny the sufficiency of Christs sacrifice to save, and so deny that Christ doth save; for those that he saves, he saves by his sacrifice: Also if Christ and something else saves us, Christ saves us not; for he is no Saviour, if he be but a part of a Saviour; therefore in adding something to Christs sacrifice, they deny the sufficiency of Christs sacrifice; so that their opinions are dishonourable to Christ; therefore as we tender the honour of Jesus Christ, we are to hate and abhorre them, being enemies to the Crosse of Christ, and therefore abominable.

If we consider how generally these are received, and scarce contradicted by any, that beleeving, and Christ and beleeving together saves us: sure it should greatly stirre us up, and provoke us to contend for the sufficiency of Christs sacrifice, though our contending should cost us our lives.

There is no truth more honourable to Christ, nor of greater conc. rament to his  
glery,

\* \* \* \* \* To the Reader.

glory, and our salvation, then this is; take away any thing of the sufficiency of Christs sacrifice, and our salvation is destroyed; what a dishonour were it to God to send Christ to save us, and yet for him not to save, and not to be sufficient to save: there is no opinion in the world, that my soule doth more abhorre, nor against which I would more freely lay downe my life for then this.

This Treatise tends to exalt Christ alone, selfe is not exalted, nor nothing of man; this doctrine puts a man upon a whole deniall of himselfe, because man and his best works are not onely wholly shut out in this worke, but trampled upon in respect of Justification and Salvation: This doctrine strips us naked from all things else but Christ, it is not I and my workes, nor Christ and my workes together that saves me, but Jesus Christ alone is he that saves us from our sinnes, &c.

Many want this light: desire and hope of doing good, moved and incouraged me to take paines herein, and send it into the world;

## To the Reader.

world; I have no prejudice against the persons of any, nor would I have any thinke ill of them; in many things we sinne all, in one kinde or other; its in vaine to expect better so long as we are in this world: neither doe I know that I take any pleasure in writing against any, no further then I thinke my selfe bound in conscience to witnessse to the truth, and then especially when others omit it: M<sup>r</sup> Geres Booke against Doctor Crispe hath been published above foure yeares, and no answer given to it by any; neither have I heard that any other hath given any answer to the other foure Treatises, the most of them have been published severall yeares: O yee that love the truth, is it a small matter to you for Christ to be dishonoured, and his truth condemned? Doe yee not regard what violence is offered to the sufficiency of Christs sacrifice? if yea, why are yee so silent, as if there were none to answer: God complaineth; None pleadeth for truth, Isa. 59. 4. It might grieve us to consider that others take more paines for errour, then we doe for truth;

Can

## To the Reader.

Can we say, we love the Lord, and his truth, as we should, and not lay it to heart? In these cold dayes, the love of many, too many waxeth cold to God and man; many professe love to Christ, yet few love him, as will appeare ere long; for the knowledge and practise of the truth shall be slighted and hated; there shall be found but a very few that will own it. The more darke or doubtfull any thing appeares, the more narrowly search the Scriptures, and consider them, the benefits will answer the paines: set aside partiality, prejudice, and the opinions of men; neither receive nor refuse without sufficient tryall; pray to God to reveale his truth to thee: I trust the Lord that hath directed this to thee, will blesse it to thee; so as thou shalt praise and honour him all thy dayes; which is the desire of

Samuel Richardson.



To Collonell *Robert Tichborne*,  
M<sup>r</sup> *Moris Thompson*, Mer-  
chant; M<sup>r</sup> *William Packer*,  
Captain; and M<sup>r</sup>. *Me-*  
*thusala's Turker*,  
Linnen Draper,

*Fulnesse of joy, happinesse and glory.*

Much honoured and worthy Sirs;



Hrist and him crucified, is  
the best and most desira-  
ble object that can be pre-  
sented unto your view:  
what can be better or more desirable;  
this is our happinesse & glory, and our  
chiefest joy. Joy sweet, satisfying, un-  
mixt, pure, spirituall, glorious, full,  
and eternall; there is no sweetness like  
to this, of Christ dying for my sinnes;  
his suffering for us the whole punish-  
ment of sinne, so that God will not  
impute sinne to that soule for whom  
Christ

*The Epistle Dedicatory.*

Christ dyed, therefore we are for ever freed from the punishment of sinne. The more we know this truth, the more sweet is Christ to us, and the more fixed on Christ our hearts will be, the more we love and obey him, and contend for the truth *once delivered to the Saints*. This subject is love, the best love, which is most sweet and full of divine consolation. In the view thereof I trust you shall finde some sweetnesse: and if you had not injoye d this sweetnesse, you could not have sented it forth so naturally, fully and sweetly to me, as you have done. I have great cause to be thankfull to you, and to God for you: your love to me hath caused me to dedicate this small Treatise to you, as a testimony of my hearty thankfulness to you for your love: the Lord blasse you and keepe you from all evill; So he prayes that remains

*Your much ob'ged,*

**Samuel Richardson.**



## Of the Justification of a Sinner before G O D.

Rev. 1. 5.

*Unto him that hath loved us, and washed  
us from our sinnes in his own blood.*



Hese words declare the vertue, fruit,  
and efficacy of Christs blood, and  
the priviledges and happinesse of  
the Elect by it.

The word *our*, comprehends the Elect, as  
appeares *John* 17. 29. & 6 37. &c. *Rom.* 11.  
17. *Acts* 20. 26.

By the word *sin* here, we are not to under-  
stand the being of sin, for sin hath still a being  
in the Saints; *Paul* saith, *Sin dwelleth in me*,  
*Rom.* 7. 17. see 1 *Joh.* 1. 8. *In many things we*  
*sin all*; nor are we to understand it of the pol-  
lution and defilement of sin, for sin is as filthy<sup>or</sup>  
and as abominable as ever, and as defiling<sup>the</sup>  
ever; therefore by sin we are to understand<sup>pr</sup>  
the charge, curse, wrath, the condemnation<sup>at</sup>  
of sin, viz, the whole punishment of sin.<sup>to</sup>

Q

Th<sup>d</sup>  
sed

## 2 Christ on the Crosse did beare

The word *washed*, is a borrowed word from washing the dirt and filth from cloths, &c. so here *washed us from our sinnes*, separated and clenſed us from sinne, viz. the punishment of sinne.

This *him that hath washed us* is Jesus Christ, Rev. 1. 5.

The word *bloud*, comprehends his death, and something else, as appeares, Heb. 9. 22. 21. He offered himselfe through the eternall Spirit, 1 Joh. 1. 14. The life and substance of all lay hid under this vaile, that is to say his flesh, Heb. 10. 26. By vertue of this union, there was such a worth in Christs bloud as was able to doe it, 1 Pet. 1. 19. with Acts 20. 28.

*Hath washed us in his own bloud*; which declares that it is done, and therefore its not a doing, nor to be done; for he did it in his own bloud, that is, when he shed his bloud; his own bloud, that is, the bloud of his body; by his death he did wash and clenſe us from our sinnes, that is, from the punishment of them.

The cause why he *washed us from our sinnes*, that was his love, which was in himselfe; nothing in us, or done by us, did cause him to ydye for us.

an Doct. That Jesus Christ by his death upon the Crosse, he fully freed his from sin (that is to say) P the punishment of sin for ever, as fully as if they had never sinned.

For

For proo<sup>e</sup>, consider these Arguments or Reasons drawn from Scripture, and I shall be the more large in it, because there is much consolation in it: also it is denied by many, who ascribe our Justification from sin to believing, &c.

For from the Scriptures I thus reason.

*Argu 1.* If Jesus Christ hath suffered for our sinnes, then he hath suffered the whole punishment of sin; if so, then we are freed from the punishment of sin; and if he freed us not from that, his suffering for us was ineffectuall, and he freed us not from any thing at all; for there was nothing we were liable unto, but the punishment of sinne.

But Christ suffered for us, for our sinnes; the just suffered for the unjust, 1 Pet. 3. 18, 19. He was made sin for us, 2 Cor. 5. 21. He offered himselfe for the errors of the people, Heb. 9. 7. The punishment of our sin was death; In the day thou eatest thereof, thou shalt dye, Gen. 2. 17, Christ tasted death, and underwent the same. Heb. 2. 9. He gave himselfe for our sinnes, Eph 2. He laid downe his life for ours, Joh. 10. 15. Christ shed his blood for the remission of sinne, Mat. 26. 28. Therefore it was sufficient for the remission of sinne; if it be remitted, the punishment is taken away; if his life was not sufficient for ours, his precious blood sufficient to satisfie for all our sinnes, 1 Pet. 1. 19. to what purpose did he die for us? The law said,

#### 4 Christ on the Crosse did beare

Curſed is every one that continueth not in all things that are written in the booke of the Law to doe them, Gal. 3. 10. So that we were under the curſe, nor liable to it; the curſe was the puniſhment of ſin, Chriſt to free us from it he was made a curſe for us. Gal. 3. 13, 14. He that is hanged is accuſed of God, Deut. 21. 23. He bare the puniſhment, that we ſhould not beare it; He bare our griefes and carried our ſorrowes; he was ſtricken ſmitten, and afflicted; he was wounded for our tranſgreſſions and bruised for our iniquities; the chaſtiſement of our peace was laid upon him, &c. Iſa. 53. He bare our ſins. viz. (the puniſhment of them) in his own body on the tree, 1 Pet. 2. 24. So that Chriſts payment of our debt is our diſcharge; for by the law of God and man, if the debt be paid the debtor is freed as fully as if he had never ought any thing (for Juſtice can require no more then a full payment) if my debt be paid, it matters not whether I paid it or another, ſo it be paid, doth not he to whom it is due, reckon he is paid when he hath received it: if he be asked, is not ſuch a one in your debt? his answer is no; I am paid, he oweth me nothing, and my booke is croſſed.

But if you aſke the debtor, are not you in ſuch a ones debt? it may be he will answer yes; to whom answer may be made, you are miſtaken, you owe him nothing, therefore you are not in his debt, your ſurety hath paid it, and

and I asked your creditor, and he told me all is paid, and you ought him nothing, and that his booke is cancelled, crossed, &c. Saith the debtor, if it be so, I owe him nothing, I did not know so much before, neither the creditor nor my surety did not tell me that my debt was paid, therefore I thought it had not been paid. Will not the debtor be glad, rejoyce, and triumph, and say, I am glad my debt is paid, I was not able to pay, I was afraid to be cast into prison; but now I know I owe him nothing, I am not afraid of any thing he can doe to me now my debt is paid; its so in this case; Remission of sin could not be given before Christs death but in reference to this price, *Heb. 9. 15.* In all their sacrifices Christ was presented flaine, to teach, that *in his blood is remission, & without his blood no remission.*

For the finnes of the Elect that were past before Christs death, God was content to trust Christ for payment; this is called Gods forbearance, *Rom. 3. 25.* The debt being paid forbearance ceaseth; *He was made a Priest to make reconciliation for the finnes of the people, Heb. 2. 16, 17.* We were by his death reconciled; and since it is declared to us before we beleeve it.

Christ suffered for us without any act of our own, yea without our consent or knowledge of it, and he then justified his, that he might have all the glory of our salvation.

*Argu. 2.* If Christ hath saved us and redeemed us, then he hath saved and redeemed us from the punishment of sin, else from what are we saved; but Christ is *he* that *hath saved us*, 2 Tim. 1. 9, 10. *He gave himselfe to redeeme us from all iniquity*, Titus 2. 14. with Eph 5. 2. Gal. 1. 4. Heb. 7. 27. To be redeemed from iniquity, is to be redeemed from the punishment of sin: the slaying of Christ was our redemption, Rev 5. 9. *Redemption and forgivenesse of sin is one*, Eph 1. 7. Col. 1. 7. 14. Remission and Redemption is the taking away the blame and punishment of sin. When he was cut off *he made an end of sin*, Dan. 9. 24, 25, 26, 27. with Isa. 53. 7, 8, 9. Joh. 10. 10-15. To make an end of sinne, is to make an end of the punishment of sin, which was removed in one day, Zach. 3. 9. When Christ dyed, then the *houre of that day was come*, Joh. 17. 14 Joh. 1. 29. So that ever since that day and houre, the punishment of our iniquities have been removed from us; *He tooke away sin by the sacrifice of his life*, Heb. 9. 26. *Wee were reconciled to God by the death of his Son*, Rom. 5. 9, 10. Therefore ever since his death we have been reconciled, before Christ entered the heavens, *he had obtained an eternall Redemption for us*, Heb. 9. 12. 24. *Eternall life promised*, 1 Joh. 2. 15. 1 Joh. 1. 2. 2 Cor. 5, 6. 8. Phil. 1. 23, 24.

*Argu. 3.* If nothing can take away sin but Christ,

Christ, then no sin from the beginning to the end of the world shall ever be taken away, but what he then tooke away by his death ; but nothing else but Christs death could take away sin ; the bloud of Bulls and Goats could never take away sin ; the Priests by all their offerings could never take away sin, *Heb. 10. 11.* Our prayers, teares, nor any worke of righteousness we could doe, could not doe it, *Titus 2. 5.* Christs beleeving could not doe it ( much lesse our beleeving ) if it could, why did he dye ? He tooke away sin by the sacrifice of himselfe, *Heb. 9. 20.* The offering of the body of Jesus tooke it away once for all, *Heb. 9. 15. 26. & 10. 17, 18. 1 Joh. 1. 7.* Our sins were too heavy a burden for us to beare, *Psal. 38. 4.* He was mighty to save, therefore able to beare them, *Psal. 89. 19.* Therefore the Lord was pleased to lay on him the iniquitie of us all, yea the punishment of them all was laid upon Christ, *Isa. 53. 6.* and so saved us from the punishment of them ; therefore Christ is called the Author of salvation, *Heb. 5. 9.* because he is the author of our freedome from the punishment of sin, and the meanes of salvation through or by Jesus Christ, because it was through him and by him effected, *Eph. 1. 7. Col. 1. 14. Mat. 1. 21.* He came into the world to save sinners, *1 Tim. 1. 15.* Therefore when he was in the world he did save his from their finnes, else he lost the end of his coming. He is called

## 8 Christ on the Crosse did beare

*Saluation it selfe*, Isa. 49. 6. Because he alone hath saved us without us ; without our beleeving or workes he hath fully and wholly saved us ; he is no halfe Saviour ; he saith, *My own arme hath brought saluation*, Isa. 63. Therefore its not now to bring, because he hath saved us from the punishment of sinne ; for *he bore our sinnes, and carried them away*, Isa 53. 4, 5. with Lev. 26. 21. If he had not then freed us from the punishment of sin, Christ had not exceeded the Priests under the law and their offerings, but had bin as very a *shadow* as they were Lev. 16. 30 with Heb. 10. 4, 5, 10, 11. Col. 2. 17.

*Argu. 4.* If the *bloud of Christ cleanse us from all sin*, Ioh. 1. 29. 1 Joh. 1. 7. then not any thing ; he doth not, nor cannot cleanse us from any sin. Some weakly conceive, Christ hath been taking away sinne this fixteene hundred yeares, and yet this worke is still to doe ; this is contrary to Zach. 3. 9. Say some, can sin be taken away, and in us too ? I answer ; yes ; in a severall consideration they have sin, and they are free from sin ; they have sin, 1 Joh 1. 8. 10. they are charged with sin, Jam. 5. 17. Gal. 2. 11, 12, 13, 24. yet they are free from all charge, Rom. 8. 33. they are free from all sin, Song 4. 7. 1 Joh. 4. 17. they cannot sin, 1 Joh. 3. 5. 5. We speake the wisdome of God in a mystery, 1 Cor. 2. 7. But few understand this mystery, it is so great.

*Argu. 5.* If Christs righteousness is sufficient

ent to free us from the punishment of sinne,  
and his righteousness is ours, then wee are  
freed from the punishment of sinne: but  
Christs righteousness is sufficient, as appears  
2 Cor. 5. 21. Christ is ours, therefore his right-  
eousness is ours; for they are inseparable:  
*This is his name that they shall call him the Lord*  
[our] Righteousnesse, Jer. 23. 6. Therefore  
neither beleeving, nor our works, cannot free  
us from the punishment of sinne.

6 *Argu.* Those that are without fault, they  
are not liable to any punishment of sinne; but  
we are so; for they are without fault before the  
throne of God, Rev. 14. 5. Its an act of Injustice  
to charge one to be guilty of that which he is  
free of, but more unjust to punish him; he  
that is free from sin, is an innocent man with-  
out fault, ought not to be punished.

1. Christ is without sin, 1 Joh. 5. 5. and as  
he is, so are we in this world, 1 Joh. 4. 17. We are  
faire Song 2. 10. Thou art all faire my love,  
there is no spot in thee, Song 4. 7. That is, un-  
forgiven.

2. We are perfect; We speake wisdom a-  
mong them that are perfect, 1 Cor. 2. 6. Just men  
made perfect, Heb. 12. 23. Luk. 6. 40. Christ  
was made perfect through suffering, Heb. 2. 10.  
Then were wee made perfect by it, for what  
he was made he was made for us, 2 Cor. 5. 21.

3. We are righteous; We are made the right-  
eousnesse of God [in him,] 2 Cor. 5. 21 R. m.

10 *Christ on the Crosse did beare*

*His workes are all perfect, Deut. 32. 4. Therefore we are perfectly and everlastingly righteous; By one offering he hath for ever perfected us, Heb. 10. 14. We are sanctified through the offering of the body of Jesus once for all, Heb. 10. 10. 14.*

4. We are one with Christ; *He that sanctifieth, and he that is sanctified, are all of one, Heb. 2. 10. Both in one body, Eph. 2. 16. Eph. 1. 16. Phil. 3. 15. 1 Cor. 16. 15, 17. In the body of his flesh we were presented holy, unblameable, and un-reproveable in his sight, Col. 1. 22. Eph. 5. 25, 26, 27. To be presented holy in his sight, is to be cleared in his sight, Gal. 3. 10. with Rom. 3. 20. To be without fault, to be holy, just and righteous, to be perfect, and to be free from sin, and to be free from the punishment of sin, is one thing, therefore we are freed from the punishment of sin.*

7 *Argu.* Those that are freed from sinne, they are freed from the punishment of sinne; but we are freed from sin, *Rom. 6. 7 & 7. 6, 7, 8. We are freed from the law of sin and death, Rom. 8. 2. Therefore wee are freed from the punishment of sin, else how are we freed, and from what: Christ saith, Loe I come to doe thy will O God; that will was to take away sin, Heb. 10. 5. 4. Christ made me free, Gal. 5. 1. His death paid for the freedome I now injoy, Rom 7. 24, 25. Wee are called Saints, holy, &c. But if wee were not freed from sin, how are*

are we holy? what kinde of Saints are wee? That which freeth us from sin, is not in me, but something in him, Rom. 8. 2.

8 Argu. If Christ hath purged away our sins, then they are gone, wee are freed from them, from the punishment of sin; but Christ hath purged our sins away; He by himselfe purged our sins, Heb. 1. 3. As for our iniquities, thou shalt purge them away, Psal. 65. 3. When he died, by his death he fulfilled this prophecie, to purge away sin, viz. the punishment of sin, therefore he hath freed us from the punishment of sin.

9 Argu. If our sins cannot be found, then they cannot be laid to our charge; but they cannot be found; Thus saith the Lord, the iniquitie of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found, Jer. 50. 20. Therefore we are freed from the punishment of sin.

10 Argu. If we are not in our sins, then we are just and righteous; but we are not in our sins, because Christ is risen: To say wee are in our sins, is to deny Christ to be risen, 1 Cor 15. 17. wch is to deny him to be the Christ the Son of God, and to make him to be a false witness, Mat. 20. 19. & 16. 21. Joh 18. 32 Acts 2. 25. & 24. 24. He tooke away sin by the sacrifice of himselfe, therefore we are not liable to the punishment of sin.

11. Argu. If not any thing can be laid to the charge

12 *Christ on the Crosse did beare*

charge of Gods Elect, then they are not liable to any punishment of sinne ; but not any thing can be laid to the charge of Gods Elect, Rom. 8. 33. To be free from sin, and to be free from charge, and to be freed from the punishment of sin, is one thing ; they that are justified by his blood, they are justified from all sin, and therefore stand not chargeable to him for any sin. So that ever since the Elect were reconciled to God by Jesus Christ, their finnes were never imputed to them, as appears 2 Cor. 5. 18, 19. They have sinne, but its not imputed.

12 *Argu.* If Christ hath delivered us from the curse, then wee are not liable to the punishment of sin, for the curse and punishment of sin is one thing, Gal. 3. 10. But we are delivered from the curse, Gal. 3. 13, 14. No curse can come nigh our dwelling place, Psal. 91. 10. Christs suffering for us, is as sufficient for us as if we had suffered for us in our own persons, he by it had made a full and perfect satisfaction : therefore wee are freed from the punishment of sin.

13 *Argu.* If there be no condemnation to them that are in Christ, then there is no punishment due to them ; for punishment and condemnation are one thing ; but there is no condemnation to us, Rom. 8. 1. with Eph. 1. 4. Therefore we are freed, &c. for our sins are not imputed to us, 2 Cor. 5. 19. Rom. 4. 8. Therefore

fore wee are not liable to any condemnation for them.

14 *Argu.* If Christ hath delivered us from the wrath to come, then we are not liable to any punishment of sin; for wrath and punishment are one, *Isa.* 27. 4. But Christ is he *who hath delivered us from the wrath to come*, 1 *Thes.* 1. 10. If it be so, then we are not liable to any, then we have no cause to feare any punishment to come, because to us there is none to come.

15 *Argu.* If that which was against us was nailed to his Crosse, then the punishment of our sins was nailed to his Crosse, for that and nothing but that was against us; but *that which was against us was nailed to his Crosse*, *Col.* 2. 14. Therefore never since his death there hath not been any thing against us. When I looke into the booke of Justice, I see all is paid, crossed, cancelled; before God we were acquitted and set free by Christ and are ever so, *Heb.* 10. 14.

16 *Argu.* If our peace and reconciliation was made by the blood of his Crosse, then ever since his death our peace and reconciliation hath been made; but *our peace and reconciliation was made by the blood of his Crosse*, *Col.* 1. 20, 21, 22. If Christ hath made our peace for us, we cannot make our peace with God; Christ *he is our peace*, *Eph.* 2. 14. If he was before we were, our peace was before we were.

Therefore

14 *Christ on the Crosse did beare*

Therefore we are freed from the punishment of sinne.

17 *Argu.* If our sins are blotted out, then they are not chargeable; but *they are blotted out*, Isa. 44. 22, 23. Therefore wee are freed from the punishment of sin.

18 *Argu.* If the enmity that was against us be slaine & abolished, then we are freed from it; but *the enmity that was against us was slaine and abolished in his flesh*, Eph. 2. 15, 16. Col. 1. 20. Therefore ever since his death it hath been abolished: the enmity that was against us is nothing else but the curse, wrath, which is the punishment of sin, if it be slaine it cannot hurt us; if it be abolished, it is not; wee cannot meet with nor suffer by that which is not; for that which is not, hath no being; therefore we are for ever freed from the punishment of sinne.

19 *Argu.* If God will not remember our finnes, he will not punish us for them; but he saith, *He will not remember our finnes no more*, Isa. 43. 25. Jer. 31. 34. Heb. 8. 12. God is not capable of any forgetfulness; what he ever knew, he ever shall; all that ever was, is, or shall be, he ever knew, and ever shall. *He is onely wise*, Rom. 16. 27. He cannot know more nor lesse then he doth: its onely a borrowed expression; its a similitude the Lord expresse it, so to satisfie us as if God should say, as that which is not remembered cannot be imputed,

puted, it cannot be charged, nor punished ; so certainly I will not charge any sin to you, nor punish you for them, no more then if I had forgot it , and never remember any such thing ; for that which is not remembred, cannot be punished : so his removing our sins farre from us, as the East is from the West, Psal. 130. *The casting them into the Sea, Mica 7. 19. The casting them behinde his backe, Isa. 33. 18. The carrying them away into a Land not inhabited in the Wildernesse, Lev. 16. 22. His covering them, Psal. 32. 2. Making an end of sin, Dan. 9. Blotting them out, Isa. 44. 22, 23.* These and the like expressions of God, are to satisfie and assure us , that he will never charge us with them, or impute them to us, or punish us for them, which is enough to satisfie us, that we shall never suffer any punishment for them.

20 *Argu.* If we may have boldnesse in the day of Judgement, then wee may ever have boldnesse ; for that is the most dreadfull and terrible day of all ; but *we may have boldnesse in the day of Judgement, 1 Joh. 4. 17.* Then all is paid, and nothing can be laid to our charge. Tell me, what boldnesse could we have in the day of Judgement, if any thing could be laid to our charge, if all were not paid, if we were not freed and delivered from the punishment of sinne ?

21. If wee are blessed, then are wee freed from the punishment of sin ; if wee were not freed

16 *Christ on the Crosse did beare*

freed from that, we were in a miserable condition ; but we are blessed, Psal. 32. 1. & 1. 1.

22 *Argu.* Those that are blessed, shall never be cursed ; but we are blessed ; *Thou shalt not curse the people, for they are blessed*, Num. 22. 12, see 23. 8. 1 Chron. 17. 27. Psal. 115. 15. Isa. 61. 9. There is nothing but a blessing to come, *even the sure mercies of David*, Gal. 3. 14. Heb. 6. 16, 17. Therefore we are for ever freed from the punishment of sin.

23 *Argu.* Those that are blessed, heaven is provided for, and they shall be saved ; but the Elect are blessed, and shall be saved ; *Come yee blessed of my Father, inherit the Kingdom prepared for you*, Mat. 25. 34. If we are sure to be saved, we are sure we shall escape the punishment of sin ; our salvation is certaine, as appears Rom. 8. 39. Therefore our freedome from the punishment of sin is certaine. The Papists say, to deny that our good works save us, is a doctrine of liberty ; so say some, to say all our finnes, past, present, and to come are pardoned, is a doctrine of liberty to the flesh. We answer ; the flesh will abuse all that is of God ; God saith, *they are pardoned*, Isa. 42. 1, 2. Others say, they shall be pardoned ; if they shall certainly be pardoned, will not a corrupt heart be as bold upon that principle as this, seeing the conclusion is the same, 1 *Joh* 2. 1. Must we teach that the Elect may be damned men, and that

men may fall from the love of God, to keepe men in awe.

24 *Argu.* If the Law was not to last but till Christ came, *Gal* 3. 19. *Then Christ put an end to the Law*, *Ro* 10. 4. The Law being then taken away, *Eph* 2. 15, 16. then never since the Elect have not been under the Law, and therefore not under the punishment of it; for when the Law is put to an end, condemnation ceaseth; *No Law, no transgression, no punishment*, *Deut* 27. 4. *Wee are delivered from the Law*, *Rom* 7. 6. *God sent his Sonne to redeeme them that are under the Law*, *Gal* 4. 4, 5. Therefore we are not liable to any punishment of it; I am not under the Law of the King of Spaine, therefore I am not liable to any punishment for not observing it.

25 *Argu.* If we be dead to the Law, then we are not tied to observe the Law; *But we are dead to the Law by the body of Christ*, *Rom* 7. 1. to 7. *We are dead with Christ*, *Rom* 6. 8. Then the curse of sin and death was taken away by his death, and therefore never since his death the Elect have not been under wrath, nor liable to it, *1 Thes* 1. 10.

26 *Argu.* If the Law hath nothing to say to us, then we are not under the command of it; but the Law hath nothing to say to us; *Now we know that whatsoever the Law saith, it saith to them that are under the Law*, *Rom* 3. 19. *We are not under the Law, but under grace*, *Rom* 6. 14.

18 *Christ on the Crosse did beare*

6. 14. Christ and not our beleeving delivered us from under the Law : If wee were in our sins, the Law would have enough to say to us, Gal. 3. 10. Deut. 27. 4. Gal. 1. 23. & 4. 26. 31. Therefore we are freed from the punishment of sin.

The Law *is holy, just, and good*, Rom. 3. 21. the righteousness of the Law remaines, and every one ought to frame his life according to the same ; wee receive not the Law as given by *Moses* but as given by Christ ; he gives the same Law for his to obey, though not upon the same termes ; though we have nothing to doe to be saved, yet we have something to doe for his glory, *Joh. 15. 8.* Wee are commanded to *be carefull to maintaine good workes*, Titus 3. 8. For any to say we are not to observe the ten Commandements, called the ( Morall Law ) ten words, is abominable ; for if I am not tied to observe it, I sin not if I doe contrary to it, its no marvell if such be abominable in their hearts and lives : I grant we are freed from the curse and punishment of it, but not from the things contained in it ; the Law concernes our conversation, though not our salvation. *Be yee holy in all manner of conversation* ; this is the Saints prize ; *ye that love the Lord hate evill*, and abhorre to company with such as slight the commands of God ; see the Saints daily duty, part the second.

Christ hath a yoke, and we ought to put it on,

on, *Mat. 11. 29. Mat. 14. 23. 31.* Its easie and a sweet mercy to observe it.

The power of divine love will sweetly and violently draw the soule to obey Christ; see *Titus 2. 11. & 3. 8.*

Christ saith; *If any man love me, he will keepe my words, Joh. 14. 23. & 15. 16. Eph. 2. 10.* Such as love Christ, they desire and endeavour with all their soules to obey him.

For such as love sin, and take liberty to sin, such as turne the grace, the love of God into wantonnesse, and say they are saved, &c. they are liers, they mocke themselves and others, they have need to consider *1 Joh. 1. 6. Gal. 5. 13. to 23. & 6. 5. 7, 8. Rom. 2. 17. &c.* they are the basest among men; its a certain truth, as a man beleeves, so he obeys; as his faith is, so are his workes good or bad. Observe and take heed of those that speake for liberty for the flesh; say to such, thou art one of them, for thy speech bewrayeth thee.

When Christ comes into the soule, all things are become new, old things are done away, *2 Cor. 5. 17.* Fire shall as soone cease to burne, as such shall cease to obey God.

27 *Argu.* That which is for our profit, that is a mercy to us, and no punishment for sin, but Gods chastisements and corrections sent to us are for our profit, *Heb. 12. 10.* They are to correct our injustice, but not to satisfie Justice; they are to amend us, not to pay God; they

20 *Christ on the Crosse did beare*

they are to exercise the fruits of the Spirit in us, not payments : without them we neither know God, nor others, nor our selves ; they imbitter sin unto us ; we need them to turne us from sin to God, seeing wee are the better for them , how are they punishments to us ?

28 *Argu.* That which comes from the love of God, that is sweet, that is not a punishment for sin which is from anger ; *But whom the Lord loveth, he chastiseth*, Heb. 12. 6, 7, 8. Gods chastisements are love-tokens ; all Gods dispensations, bitter or sweet, are a portion of love to his ; crosses and afflictions I receive as love : and my escape from them ( if God so ordereth it ) I receive as love : hunger, cold, and nakednesse, paine, griefe, and wearinesse, though in themselves they are punishments, yet they are not so to us ; if they be curses and wrath to the Elect, how are we delivered from the curse, Gal. 3. 13, 14. and wrath, 1 Thes. 1. 10. Therefore to affirme that wee are punished for sin, is to deny we are delivered from the curse, which is contrary to Gal. 3. 13, 14.

29 *Argu.* If they be blessed that God correcteth, then they are no punishments of sin, but *blessed is the man that thou chastisest*, Psal. 94. 12. *Our God turned the curse into a blessing*, Nehe. 13. 2. Therefore they are no punishments of sin.

30 *Argu.*

30 *Argu.* If God by corrections teacheth us, then its no punishment, for its a mercy to be taught ; but God by *corrections teacheth us*, Heb. 12. 9. Therefore they are no punishments to us.

31 *Argu.* If all things worke together for our good, Rom. 8. Then all falls, paines, diseases, crosses, afflictions, &c. doe us no hurt, but worke for our good ; *all things worke for our good*, Rom. 8. 28. Death it selfe is a mercy to us ; we die not to satisfie Justice, but to passe through it into eternall glory provided for us ; *for me to dye is gaine* ; Christ hath borne the whole punishment of my finnes ; *There shall no evill come unto thee*, Psal. 91. 10. So that whether I live or die, I am freed from the punishment of sin ; the sting of death is sin, now that is gone ; we are saved from death, though we die ; death is an entrance into life, 1 Cor. 15. 55.

32 *Argu.* Those whose iniquities are pardoned, they shall never be punished for them ; but *our iniquity is pardoned*, Isa. 42. 1, 2. Therefore we are freed from the punishment of sin ; for that which is pardoned, is not punishable ; how is it pardoned, if we are punished for it, or liable to be punished for it ; to forgive a man his sin, and not the punishment, is as if one should say, I forgive thee the debt, but not the payment of the debt ; our finnes were debts.

33 *Argu.*

## 22 *Christ on the Crosse did beare*

33 *Argu.* Those whose finnes God hath forgiven, he will not punish, if he will, how are they forgiven; but God hath forgiven the finnes of his people; *thou hast forgiven the iniquity of thy people; thou hast covered all their sin,* Psal. 85. 2. To forgive sinne, and to cover it, is one thing; if all be covered, there are none to cover; my happinesse is not in having a few sins, or many, but in that they are all forgiven, and *not imputed to me,* Psal. 32. 1, 2. We are imperfect in our selves, and action yet all our imperfectnesse is perfectly forgiven: we are *perfected for ever*, that is, perfectly freed from the punishment of sin for ever by the offering of himselfe, Heb. 10. 10. 12. 14. The righteousness of Christ availeth for ever for all our finnes: if the blood of Christ cleanseth us from all sinne, Joh. 1. 29. then from sin, past, present, and to come, for that is all, lesse is not all; as Christ by his death satisfied for all our sins, so by one act of our faith, we are to apprehend and beleve the pardon of them, Rom. 5. 11. to 24. This must needs be so, for if we shall ever commit any sin that is not satisfied for by his sufferings, Christ must come and suffer againe, or else we must perish in the unpardonable sin; for without his blood there is no remission, Heb. 9. 22. 25.

None can by any meanes redeeme his brother, nor give to God ransom for him; the redemption of the soules is by his blood, Psal. 89. 7, 8. Rom. 7.

14. The cause of our being delivered from destruction, and our eternall happinelle in heaven, is ascribed to Christs blood, to his ran- some : God saith ; *Deliver him from going downe into the pit, for I have received a ran- some,* Job 33. 24. see Zach. 9. 11. Our not being condemned, is ascribed to Christs death ; *Its Christ that dyed, who now shall condemne,* Rom. 8. 33, 34. Therefore Christs ran- some, his death is the thing which delivereth us from the punishment of sin : heaven is called our purchased possession, Eph. 1. 14. All except election, and the love of God, is attributed to Christ : *Wee preach Christ crucified,* 1 Cor. 1. 23.

Thus I have fully proved that Christ upon the Crosse did suffer the whole punishment of sin for all his Elect for ever : if it were not so, Christ did die in vaine, or is not a full and a compleat Saviour : if he suffered but part of the punishment of sin, he had saved us but in part, and not fully and perfectly : but Christs dying for us, was to free us from all the punishment due to us for sin. Christ bare all, in being made a curse for us ; for what he did bare he bare for us, and that which he hath borne for us, we shall never beare: and there- fore it is a most certaine truth, that all the E- lect are for ever fully freed from the whole punishment of sin ; and his death is our justi- fication and freedome from the curse and pun- ish-

## 24. *Christ on the Crosse did beare*

nishment of sin ; and this is no small part of our happinelle and comfort.

### *Use of this Doctrine.*

*Use 1.* To exhort all that are the Lords, to ascribe their salvation to the free love of God, and to the death of our sweet Lord Jesus Christ, and Christ alone, and to nothing but Christ. *Who was made sin for us, but Christ?* 2 Cor. 5. 21. *Who bare our sins in his own body, but Christ?* 1 Pet. 2. 24. *Who was ordained to take away sin, but Christ?* Heb. 9. 20. *Who hath redeemed us from all iniquities, but Christ?* Psal. 130. 8. Titus 2. 14. *Who finished transgressions, and made an end of sin, but Christ?* Deut. 9. 24. Zach. 3. 9. Heb. 10. 4, 5, 7. *Who appeared to take away sin, but Christ?* 1 Joh. 3. 5. *Who came into the world to save sinners, but Christ?* 1 Tim. 1. 15. *Who washed us from our sins, and purged them away, but Christ?* Rev. 1. 5. Heb. 1. 3. *Who gave himselfe for our sins, but Christ?* Eph. 5. 2. 1 Tim. 2. 6. *Who was made a curse for us, and delivered us from the curse, but Christ?* Gal. 3. 13, 14. *Who laid downe his life for ours, but Christ?* Joh. 10. 15. *Who bare our griefes, and carried our sorrowes, but Christ?* *Who was stricken, and smitten, afflicted, and wounded for our transgressions, and bruised for our iniquities, but Christ?* Isa. 53. *By whose stripes are we healed, but Christ?* 1 Pet. 1. 24. *Who is that just one that suffered for the unjust, but Christ?* 1 Pet. 2. 18. *Who made peace for us, but Christ by the blood*

blond of his Crosse, Col. 1. 20, 21. Who reconciled us, but Christ, Rom. 5. 9, 10. By what means are our trespasses forgiven, but only by him Col. 2. 13. Who hath so blotted out our sins, that they cannot be laid to our charge, Rom. 8. 33. Who could deliver us from the wrath to come, but Christ. 1 Thes. 1. 10. What blond could cleanse us from all sin, but Christs, Joh. 1. 29. 1 Joh. 1. 7. Who hath carried away our sinnes, but Christ? What could justifie us, but Christ by his blond, Rom. 5. 9. What could make us compleat, Col. 2. 10. and all faire, Song 2. 10. Without fault, Rev. 14. 5. Without spot, Song 4. 7. and perfect us for ever, but Christ, Heb. 10. 14. What could make us one with Christ, Heb. 2. 11. his fellowes, Heb. 1. 9. and make us the righteousnesse of God, but Christ, 2 Cor. 5. 21. Who is our righteousnesse, but Christ, Jer. 23. 6. Job 33. 23. by whose obedience we are made righteous, Rom. 5. What ransom could deliver us, but Christs, Zach. 9. 11. Job 33. 24. What could make us free from the law of sin, and death, but Christ, Rom. 8. 2, 3. What could make us free but Christ, Gal. 5. 1. Who could present us holy to God, but Christ, Col. 1. 20. Who brought salvation, but Christ? Who sought our battell, got the victory, and delivered us from all our enemies, but Christ, Luk. 1. 68. What Redeemer and Saviour have we but Christ, who is all in all. And seeing all is attributed to his blond, 1 Cor. 1. 18. 18. 23. we may not attri-

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bute

bute it to beleaving ; justification and salvation are proper onely to Christ, to his blood to effect it ; to attribute it to beleaving, as some doe, is to rob Christ to give it to beleaving. And if the preaching of Christ in wisdom of words, made the Crosse of Christ of none effect, 1 Cor. 1. 17. this opinion of theirs doth much more, Gal 3. 9.

2. Praise this doctrine, contend earnestly for it, Jude 3. Be content to suffer for it.

3. Fetch all thy comfort from Christ in this truth, meditate on this truth, and endeavour that others may enjoy it with thee.

4. Thinke nothing too much for him, that hath done so much for you ; walke holily, as it becometh the Gospel ; obey Christs commands ; tremble at the thought of giving way to sin, least ye dishonour Christ, and his truth, and open the mouths of the wicked against the people of God.

*Of the excellency and benefit of this Doctrine.*

1. There is no doctrine in Religion more honorable to the Lord Jesus Christ, then this is, this is the doctrine that gives all to Christ, and exalts him alone, that God may be all in all : this doctrine cryeth nothing but Christ ; for he hath done all for us, and is all unto us, Col 3. 11. The maine thing the Apostle desired to know, was nothing but Christ, and him crucified, 1 Cor. 2. 2.

2. This

2. This doctrine most magnifieth the free love of God, in that he hath loved us, justified and saved us freely : many are not able to behold this light, it is so great ; as when the Sun shineth in its strength, weake eyes are not able to beare it, onely the Eagle can behold it; so none but the Eagle-eyed Christians are able to behold the Sonne of Righteousnesse shining in his glory ; therefore few receive it : the Prophet speaking of this doctrine, saith ; *Who hath beleevd our report, and to whom is the arme of the Lord revealed,* Isa. 53. 1. So that unlesse the power of God causeth the soule to see this truth, there is no beleeving it, men are ignorant of the fulnesse of the perfection of Christs righteousness, therefore they condemne it, & goe about to establish their own righteousness, *Rom. 10. 3.* They reproach this doctrine, (thus they served Christ, and his Apostles, see *Luk. 23. 13, 14. Joh. 17. 12. & 10. 20. 23. Jer. 20. 8, 9.*) and darken this truth, instead of clearing it: over-confidence of mens knowing truth, forestalls and deceives many, and keeps them from the truth.

3. This doctrine most abaseth man, in that he hath not, nor could not doe any thing in the world to procure these things, I deserved it not, nor procured it not, nor had any hand in the doing of it ; God will have it so, *that no flesh should glory,* 1 Cor. 1. 29. That God may be all, and man nothing : *I be nothing,* 1 Cor.

12. 11. As the light of the Sunne puts out the light of the fire, as not enduring any light but its selfe ; So when Christ the Sonne of Righteousnesse appears in the soule, *Mal. 4. 2. Gal. 1. 16.* Out-goeth all fire and candle-light, not one sparke is left to walke in, nor to comfort the heart withall, *Isa. 50. 10, 11.* It is no matter, let it goe, Christ is a better light and heate, strength, and comfort, and shines much more gloriously when alone.

4. This is the doctrine that causeth the Saints to sin lesse, *Gal 5. 16.* Sin is desired for the sweetnesse and pleasure of it : in the way of satisfaction men goe to sin, but being satisfied are content without it ; here is sweetnesse and satisfaction ; oh how it satisfieth the soule. The more the soule is filled with this doctrine, the lesse it desireth sin ; the lesse we desire sin, the lesse we sin ; loe now there is a better sweetnesse & satisfaction come in place  
*Song 1.*

5. This is the doctrine that makes the Saints most spirituall, and thankfull, this fills us with joy, and gladnesse, praise, and thankfulness to God, and to glory in him, and to call Christ by his right name ; *This is his name that they shall call him the Lord our righteousnesse.*  
*Jer. 23. 6. Joh 33. 23.*

6. This doctrine causeth the soule to be most serviceable to God, & to serve him freely and chearfully ; *Being delivered, we serve*

him in holinesse and righteousnesse all the dayes of  
our lives, Luk. 1. 73. Untill men know they  
are delivered, they cannot serve God freely ;  
but the contrary doctrine fills men with sla-  
vish feares, to doe duties to escape hell, and  
get heaven.

7. This is the doctrine that will hold when  
all failes, because it is built upon the truth :  
*The Gospel is the word of truth*, Col. 1. 5. There-  
fore this doctrine we embrace.

8. This is the doctrine that holds up the  
soule, and keeps it from sinking and fainting  
in the sight and sense of sinne ; this doctrine  
removes many objections, which otherwise  
would trouble and discourage us ; this doc-  
trine saith, there is nothing to pay, all is paid,  
it cost Christ deare, that it might cost us no-  
thing ; its not of works, nor according to our  
works, Rom. 10. 6. & 4. 4, 5. 2 Tim. 1. 9. *Our  
life is hid with Christ in God*, Col. 3. 3, 4. The  
answer of a good conscience is ; O God, thy  
Sonne hath dyed for me ; satisfaction is made ;  
what more canst thou require of me ? O the  
unsearchable riches of Christ, Eph. 3. 8.

9. This is the doctrine that raiseth the  
soule when fallen, to rise and returne to God,  
Heb. 10. Not any thing can keepe the soule  
from utter despaire, and raise it when fallen  
but Christs satisfaction, and the unchangea-  
blenesse of the everlasting love of God, Jer. 31.

3. Tell me, what peace or comfort could we  
have,

have, if we were not freed from the punishment of sin : I see not how one can be wholly ignorant of this doctrine, and be a Christian.

10. This is the doctrine that is full of sweetnesse and life, behold a living fountaine that can never be drawne dry, it ever flowes full of sweetnesse ; loe here is strong consolation, full of spirit and life for the soule to drinke freely in at all times, to refresh it selfe withall ; here is peace, security, consolation, joy, contentment, in that not any thing can be laid to our charge ; *our sins shall be remembred no more ; no more, no more ;* oh what a fountaine of consolation is here ; what marrow and fatnesse is like to this, if my soule be deserted, & faith faile, yet God is my God ; I change oft, but he never ; when I cannot apprehend him, I am comprehended of him ; *Christ is the same, yesterday, to day, and for ever*, Heb. 13. 8. *I am the Lord, I change not*, Mal. 3. 6. He that understands not this doctrine, can enjoy no true, sweet, solid, settled comfort : in the right understanding of this doctrine, Christ is rightly understood, and our soules enjoy such marrow and fatnesse, which glads our hearts, and keeps our soules from fainting in a world of misery and trouble.

Seeing the Lord hath caused us to know and enjoy this truth, we have cause alwayes to rejoyce and sing praises to him ; *I will give thanks, and sing praises to his Name*, Psal. 13. 49. see *Acts* 16. 25.



## A Song that JESUS CHRIST is all in all to his.

1. *Christ is his <sup>a</sup> Fathers chiefest choice,  
And I in <sup>b</sup> him the very same ;  
Why should I not in <sup>c</sup> him rejoyce ?  
Who am secured from all <sup>d</sup> blame.*

<sup>a</sup> 1 Pet. 1. 19, 20. <sup>b</sup> Eph. 1. 4. <sup>c</sup> Phil. 4. 4.  
<sup>d</sup> Rom. 8. 38, 39.

2. *In God through <sup>e</sup> Christ, the Saints rejoyce,  
When they know they in <sup>f</sup> Christ are found ;  
Through <sup>g</sup> Christ they with a joyfull voice,  
In singing doe his <sup>h</sup> praises sound.*

<sup>e</sup> Phil. 3. 3. <sup>f</sup> Phil. 3. 9. <sup>g</sup> Psal. 61. 1, 2.  
<sup>h</sup> Psal. 18. 49.

3. *I now in <sup>i</sup> Christ, have beauty bright,  
I am compleat in <sup>k</sup> him alone ;  
And cloathed in his <sup>l</sup> Robe that's white,  
In <sup>m</sup> him I have perfection.*

<sup>i</sup> Ezek. 16. 14. <sup>k</sup> Col. 2. 10. <sup>l</sup> Rev. 19. 8.  
<sup>m</sup> Col. 2. 3. 10.

R 4

4. In

## 32 A Song that Jesus Christ

4. In me God doth, through <sup>n</sup> Christ delight,  
In God through <sup>o</sup> Christ, I a right have;  
Through <sup>p</sup> Christ I may come in his fight,  
And needfull things; may I aske and have.

<sup>n</sup> Mat. 2. 17. <sup>o</sup> 1 Cor. 3. 21. <sup>p</sup> Heb. 10. 19.  
<sup>q</sup> Mat. 21. 22.

5. My <sup>r</sup> priviledges are full large,  
Through Christ my <sup>s</sup> Saviour and King;  
Who onely underwent the charge,  
But to <sup>t</sup> redeeme, and me home bring.

<sup>u</sup> Gal. 4. 7. <sup>v</sup> 1 Joh. 1. 1, 2. <sup>w</sup> Mat. 1. 21. <sup>x</sup> Psal. 2.  
<sup>y</sup> 1 Rom. 5. 8. <sup>z</sup> Eph. 2. 13.

6. Christ is my <sup>a</sup> light, my life, and strength,  
My <sup>b</sup> Prophet, <sup>c</sup> Priest, and King is he;  
My <sup>d</sup> husband, head, and Saviour,  
Of none but <sup>e</sup> Jesus Christ for me.

<sup>f</sup> Joh. 1. 4, 5. <sup>g</sup> Col. 3. 4. <sup>h</sup> Phil. 4. 13. <sup>i</sup> Acts 3.  
22, 23. <sup>j</sup> Heb. 9. 11. <sup>k</sup> Eph. 1. 22. <sup>l</sup> Luk. 2.  
11. <sup>m</sup> 1 Cor. 15. 19.

7. Christ is <sup>n</sup> Sanctification,  
And <sup>o</sup> Reconciliation,  
And all my consolation;  
For he is my <sup>p</sup> Salvation.

<sup>q</sup> 1 Cor. 1. 30. <sup>r</sup> Col. 1. 20. <sup>s</sup> Rom. 15. 5.  
<sup>t</sup> Mat. 1. 21.

8. He is my <sup>e</sup>Covenant, and peace,  
Mediator, and <sup>f</sup>Advocate;  
And he is my <sup>g</sup>Physician,  
And the <sup>h</sup>forgiveness of my sin.

<sup>e</sup> Isa. 42. 6. <sup>f</sup> Eph. 2. 14. <sup>g</sup> Luk. 5. 31.  
<sup>h</sup> Eph. 1. 7.

9. And my Sanctuary alway,  
He is my <sup>i</sup>Shepherd and my stay;  
He is my <sup>k</sup>Counsellor alway;  
In <sup>l</sup>him I have <sup>m</sup>fulnesse of joy.

<sup>i</sup> Psal. 23. 1. <sup>k</sup> Isa. 9. 6. <sup>l</sup> 1 Pet. 1. 8. <sup>m</sup> Psal.  
15. 11.

10. He is a <sup>n</sup>Father unto me,  
And <sup>o</sup>supply continually;  
And my <sup>p</sup>foundation is he,  
And he <sup>q</sup>alone is my glory.

<sup>n</sup> Isa. 9. 5. <sup>o</sup> Phil. 4. 6. 19. <sup>p</sup> Eph. 2. 20.  
<sup>q</sup> Luk. 2. 32.

11. I have no hope, <sup>r</sup>comfort, or joy,  
But in sweet <sup>s</sup>Jesus all the day;  
He is my sweet <sup>t</sup>delight alway,  
For all things else will soone <sup>u</sup>decay.

<sup>r</sup> 1 Tim. 1. 4. <sup>s</sup> Psal. 71. 23, 24. <sup>t</sup> Psal. 71. 15, 16.  
<sup>u</sup> 1 Pet. 1. 1. 8. <sup>v</sup> Eccle. 1. 1. 2.

# 34 A Song that Iesus Christ

12. What is it <sup>\*</sup> worldly men desire?  
But beauty, <sup>y</sup> riches, and fine fare;  
With pleasure, ease and <sup>z</sup> rich attire,  
Things which the <sup>\*</sup> world in them doe share.

<sup>\*</sup> Psal. 4. 6. <sup>y</sup> Luk. 12. 19. <sup>z</sup> Luk. 12. 19.  
<sup>\*</sup> Psal. 49. 6.

13. And what these <sup>a</sup> things to them can be,  
The same is <sup>b</sup> Christ to me and more;  
And what thy best <sup>c</sup> workes are to thee,  
Better to me, is <sup>d</sup> Christ my store.

<sup>a</sup> Psal. 49. 6. <sup>b</sup> Phil. 3. 8. <sup>c</sup> Rom. 10. 3.  
<sup>d</sup> Phil. 3. 7, 8.

14. Should my <sup>e</sup> performances grow slacke,  
And should I <sup>f</sup> dead and lumpish be;  
Or should <sup>g</sup> God seeme to turne his backe,  
My part in <sup>h</sup> Christ shall comfort me.

<sup>e</sup> Rom. 7. 18. <sup>f</sup> Joh. 15. 5. <sup>g</sup> Mark. 15. 34.  
<sup>h</sup> Heb. 2. 11.

15. If my <sup>i</sup> corruptions increase,  
And sinne should seeme to <sup>k</sup> master me;  
Yet <sup>l</sup> Christ shall be my health and peace,  
My strength and <sup>m</sup> righteousness is he.

<sup>i</sup> Rom. 7. 23, 24. <sup>k</sup> Rom. 7. 23. <sup>l</sup> Eph. 2, 13,  
14. <sup>m</sup> Psal. 71. 16.

16. In <sup>n</sup> life and death, so shall he be,  
For all <sup>o</sup> things else, are vanitie;  
What ever my <sup>p</sup> Condition be,  
Nothing but <sup>a</sup> Christ shall comfort me.

<sup>n</sup> Phil. 3. 7. Col. 3. 11. <sup>o</sup> Phil. 3. 8. <sup>p</sup> Rom. 8.  
38. <sup>a</sup> Psal. 71. 16.

17. For <sup>r</sup> Christ to me, is all in all,  
In <sup>s</sup> life and death, advantage he  
Unto me is, and sure <sup>t</sup> he shall  
More then a <sup>u</sup> Conquerour make me.

<sup>r</sup> Col. 3. 11. <sup>s</sup> Gal. 6. 14. <sup>t</sup> Phil. 3. 21.  
<sup>u</sup> Rom. 8. 33.

18. And now I am by <sup>x</sup> him set free,  
Union with <sup>y</sup> him for to enjoy;  
The thoughts of <sup>z</sup> it so cleaves to me,  
Tha nothing can <sup>\*</sup> me much annoy.

<sup>x</sup> Joh. 8. 36. <sup>y</sup> Heb. 2. 11. <sup>z</sup> Joh. 17. 24.  
<sup>\*</sup> Rom. 8. 35.

19. And in this doth my <sup>a</sup> joy abound,  
That I in <sup>b</sup> Christ am ever found;  
Where all <sup>c</sup> perfections abound,  
And so shall I with <sup>d</sup> him be crownd.

<sup>a</sup> 1 Pet. 1. 8. <sup>b</sup> Phil. 3. 3. <sup>c</sup> Col. 2. 3.  
<sup>d</sup> 2 Tim. 4. 7, 8.

20. Therefore

## 36 Of Christs Resurrection.

20. Therefore I will set forth \* his praise,  
And honour him whilst I have breath;  
And to him love, feare and serve alwayes,  
From henceforth to<sup>h</sup> my day of death.

<sup>e</sup> Pſal. 18. 49. <sup>f</sup> 2 Cor. 5. 14. & Col. 3. 2. 3.  
<sup>h</sup> 2 Tim. 2. 9. Rev. 2. 10.

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### An Answer to severall Passages in a Treatise, inticul'd, *The Triumph of Faith*; By T. G. the se- cond Impression.

**I**N which T. G. endeavoureth to maintaine,  
that our Justification it selfe was not at  
Christs death, but at, and by his Resurrection;  
Secondly, that the worke of our Salvation is  
not yet effected, but Christ is a doing of it by  
his Intercession, &c. I thought it necessary for  
the clearing the truth, (namely, that we are  
justified by his blood) to remove these ob-  
jections by giving a briefe Answer to what he  
there saith.

Concerning the Resurrection of Christ, he  
saith.

T. G. Yea rather that is risen againe, Rom. 8.  
34. Rather compared to his death. The Resur-  
rection of Christ served for a double use and end;  
as an evidence to our faith, that God is fully sa-  
tisfied

ified by Christs death; Secondly, It had as great an influence into our Justification as his death had, in both respects it deserves rather to be put upon it, Pag. 65. & 102, 103.

Ans. Its Christ that dyed, yea rather that is risen againe, &c. Rom. 8. 34. The scope of the Apostle here in his triumph in Christs death gives us to understand the visible ground and cause of triumph, and that was rather in the Resurrection of Christ, then in his death; for that did more declare him to be the Sonne of God, then his death did; for any one might be crucified, and dye; but no false Christ could rise againe: and had he not risen, he had not been the true Christ; and if he had not risen, they could not be assured that he was the Son of God, who onely could take away sinne; therefore Christs Resurrection declared these things: First, That he was the Son of God; Declared to be the Son of God with power by the Resurrection from the dead, Eph. 1. 4. Secondly, It declared he had taken away sin by the sacrifice of himselfe, and we are not in our sinnes, see 1 Cor. 15. 14, 5. 17. Thirdly, It declared that those who witnessed Christ to be the Sonne of God, &c. that they declared the truth, and so justified them to be true witnesses: therefore the Apostle saith; If Christ be not risen, we are found false witnesses, 1 Cor. 15. 14, 15. He rose againe for our justification, Rom. 4. 24. Before mens Christs resurrection justified us in declaring

ring him to be the Sonne of God, in that wee are true witnesses. Fourthly, It declares to us that we shall also rise in due time ; see 1 Cor. 15. the 12. to vers. 24. Therefore Christ by his death did justifie, that is, free the Elect from the punishment of sinne.

And that the Resurrection of Christ had no influence at all in that Justification which is our freedome from sinne ; appeares by these Reasons.

1. *We are justified by his blood*, Rom. 5. 9. His Resurrection is not his blood.

2. *We are made righteous*, that is, justified by his obedience, Rom. 5. 18, 19. His Resurrection is no part of his obedience. What Christ did as God was no obedience ; not the divinitie but the humanity is capable of obeying ; but Christ raised himselfe as God by his infinite power, Eph 1. 19, 20, 21. see *Joh. 10. 18.* I grant his Resurrection is necessary to our eternall happinesse and glory, 1 Cor. 15. 23. &c. But its no part of his obedience, nor did it save us from our sinnes.

3. His resurrection was no obedience to the Law ; for the Law required no more but death, Gen. 2. 17. And therefore his death was a full satisfaction of the Law, Heb. 2. 9. Gal. 3. 13. The Law did not require nor desire that we should rise againe.

4. *We were justified through his Redemption*, Rom. 3. 24. Therefore not through his Resurrection ;

surrection : he redeemed them by his blood ;  
*Thou hast redeemed us by thy blood , &c. Revel 5. 9.*

But he saith ; *The resurrection of Christ makes up that summe of that price paid for us, p. 66.*

*Ans.* Then Christs blood was not a sufficient price for sin ; you contradict your selfe ; for, you say, the Resurrection of Christ did evidence that God was fully satisfied by Christs death, p. 65. And in p. 66. you say the resurrection of Christ makes up the summe of that price, as if God were fully satisfied with an imperfect and insufficient price ; therefore you adde another price, as you call it, to make up the summe of that price paid for us : if his blood was a perfect and sufficient price , it wanted nothing to make it up. In another place you confesse Christs death was a sufficient price, p. 225. Yea a price more then enough to satisfy Justice, even to overflowing, p. 230. (then I hope it was such a full and perfect price, that it needed nothing to make it up) you say and unsay, and contradict your selfe.

But he saith ; *The acquittance to free from the debt was at and by his Resurrection, p. 70.*

*Ans.* Then It made not up the sum of the price paid ; for the acquittance is no part of the payment of the debt , nor no act of the debtor, but of the creditor : an acquittance is but a visible testimony that the debt is paid, neither

neither are acquittances of absolute necessitie among honest men. I have received and paid many debts without any acquittance, and we are fully discharged in justice and conscience. I require no acquittance of that faithfull and just one, who ever lives, and I know he is just, I know all is paid, therefore I am satisfied.

*T. G. His lying in the grave was a part of his humiliation and so of his satisfaction, as generall Orthodox Divines hold, p. 107.*

*Ans* He was buried and laid in the grave, to manifest that he was dead indeed, *Mat* 27. 59, 60. *Acts* 13. 29.

His humiliation went no further then his life, his death was the last act of his obedience, *He humbled himselfe and became obedient [unto the death] even the death of the Crosse, Phil. 2. 7, 8. In his humiliation his life was taken from the earth, Acts 8. 33. Death put a stop to his humiliation, it went no further then his life.*

His lying in the grave was no part of his obedience, therefore no part of his humiliation; and therefore no part of satisfaction: he had a command to dye, but none to lie in the grave, *Joh. 10. 18. & 12. 49. Also how could Christ obey when he was dead, or did he suffer when he was dead; if he did not suffer when he was dead, he did not satisfie then when he was dead; his humiliation and satisfaction consists in his suffering; you should have alledged for prooffe the Word of the Lord;*

Lord ; the thoughts of men are vaine.

The record and testimony of God is truth, and the highest authority, and only will beare sway in the hearts and consciences of those that love the Lord.

For your generall Orthodox Divines , we thought they were more divine then other men ; we fell downe at your feet, we thought we could not worship you enough, unlesse we shut our eyes, and suffered our understandings to be led captive by you : if you said to us stand, we durst goe no further ; we were content to see by your eyes, and to call things after your names ; when wee did see any light, if you told us it was darknesse, wee beleevved you, till we found you deceived us: Know you not that matters of Religion are to be tryed by the Scriptures onely : *If an Angel from heaven teach otherwise, we reject and detest it.*

Its a poore shift in the want of Scripture to alledge the saying of men, in Religion we are to heare none but God, *Isa. 8. 20.* The testimonies of men are no prooffe ; *all men are lyers ; in them we do not beleeve, Psal. 116. 11.* Cease from men, *Isa. 2. 22.* They doe or may deceive. Wee cry nothing but the Word of God in matters of Religion, the word we embrace without men; if the Word say it, we beleve it, and not else, therefore speake Scripture we pray you, doe no more scare us with such great words , wee know many call you  
Ortho-

Orthodox, and others that differ from you Heretickes: you call your selves Divines; but why is it, because you are exercised in matters divine, or because you are made partakers of the divine nature: if so, then many tradesmen may be called Divines as well as you, seeing the Reason is the same: Gods being is onely divine.

Concerning the Intercession of Christ, he saith:

*Intercession is an act, p. 204. In his intercession he intreateth, p. 194. Its his praying for us in heaven, p. 176. 179. 185. 189. Intercession is asking, p. 339. Christ by his own prayers seconds the cry of his blood p. 253. Jesus shall intercede for the pardon of them, p. 246. The 17. of John is a pattern and instance of his intercession for us in heaven, p. 243.*

*Ans.* The 17. of John declares Christ spake words in his own person: and then the summe of that you say, is this; That Christ in his person now he is glorified; speaks words to God for us, &c.

2. If it be so, then there is no perfection in glory, for where perfection is, there needs no words; God is perfect, so is Christ in glory, and must Christ speak words to God, that God might know his minde, and so prevaile; is this futable to a condition of glory, in which is perfection?

3. Your words imply that God the Father loveth

loveth us lesse then Christ ; that he need to be prayed and intreated, &c. But Christ is so far from needing any to pray and intreat him, that he prayeth and intreateth God for us ; which cannot be, because *they are one*, 1 Joh. 5. 7. Therefore equall in love : God the Father is said to Elect us, give us to Christ, and send Christ to dye for us : God is as well pleased with us as Christ is, and he loveth us as well as he loveth Christ : Christ saith, *Thou hast loved them as thou hast loved me : thou lovedst me before the foundation of the world*, Joh. 17. 23, 24. *The Father himselfe loveth you*, Joh. 16. 26. 27. He of himselfe without intreaty loveth us ; God cannot love us more nor lesse then he doth, his love is infinite, without beginning or end ; that which is infinite, is not capable of being greater or lesser ; and its the more glorious, because it is so, his knowledge cannot be greater nor lesse then it is : the same may be said of his love, he never began to know, to will, to love, they are one in God : *God is love* ; its his being, 1 Joh. 4. 16. I can say in a holy reverence and confidence, in the satisfaction of Christ, in admiration and thankfulnesse ; if God can condemne me let him, *he cannot deny himselfe* : the eternity and certainty of the Saints happy estate, lesseneth not his love : when we conceive of him in the highest eminency we can, *Still we come short, we cannot reach it ; Such knowledge is too wonderfull for me ;*

me ; it is so high I cannot attaine unto it, Psal. 139.  
6. O the depth of his wisdom and wayes, they are  
past finding out, Rom. 11. 33.

Christs blood speaketh, Rev. 6. 9. Heb. 11.  
4. So the blood of sprinkling speaketh within  
us better things then that of Abel, Heb. 13. 24.  
It speaketh peace to the conscience.

But he saith ; *Intercession* is a praying for us  
in heaven, p. 180.

There be many heavens, Deut. 10. 14. The  
kingdome of heaven is within you, Luk. 17. 21.  
The Church is called Heaven, Rev. 12. 7.  
Mat. 11. 12. The ayre is called heaven, 1  
Kings 18. 45. The heaven of heavens cannot con-  
taine God ; in him wee live, move, and have our  
being.

2. Christ ever liveth to make intercession  
for us, [ in us ] The Spirit it selfe maketh inter-  
cession for us, Rom. 8. 26, 27. Christ, the Fa-  
ther, and Spirit are one ; The Spirit of Christ  
which was [ in them ] 1 Pet. 1. 11. The Lord is  
that Spirit, 2 Cor. 3. 17. The Spirit of your Fa-  
ther speaketh [ in you ] Mat. 10. 20. Rom. 8. 34.

3. Christ is our advocate and intercessor, in  
respect of that which he did for us in his own  
person when he was upon the earth before he  
suffered ; when he poured out his soule unto  
death, and made intercession for us, Ila. 53. 12.  
Holy Father, I pray that thou keep them from evil ;  
I pray not for these alone , but for them also which  
shall beleeve in me. Father, I will that they which  
thou

thou hast given me may be with me where I am, that they may behold my glory, &c. *Joh. 17. 9. 11. 15. 19. to 26.*

4. Christs intercession holds forth the continuation of the efficacy of the vertue and fruit of Christs sacrifice, that it doth for ever remaine in force a full satisfaction for all the sinnes of the Elect. This is very sweet, and full of divine consolation, to satisfie the discouraged soule, which is the maine thing intended by such expressions: it is a figurative speech, as the Scripture ascribes to God, eyes, hand, arme: the Anthropomorphites conclude that God the Father hath a body, with eyes like unto us: So the Papists picture him to be an old man, &c. If one should say, God is capable of forgetfulnesse, because he saith, *he will remember our sinnes no more.* These conclusions are unreasonable, and so is your position that Christ speakes words now in his person, &c.

But he saith; *Christ doth as much worke for us in heaven at this instant, as ever he did on the earth, v. 214.*

*Ans.* You confesse that a Surety is more then an Intercessor; and is it not more to dye for one, then to speake for him; if so, Intercession is not so much: see you not how you contradict your selfe in your discourse.

Christ is said to be set downe at the right hand of God, to declare to us that his work is done; while

while the Priest was executing his offices, he was to stand, Heb. 10. 11. Which declared that Christ the substance of those Priests, was not to sit untill he had finished in his person his offices of Priesthood.

He saith ; *That none of his offices should lie idle, he appoints this full and perpetuall worke in heaven, that as a Priest by praying and interceding God would have Christ never to be out of offices, or out of worke for ever, Heb. 7.*

*Ans.* If the end of Christs praying and interceding is, that he might not be out of offices, or out of worke, then its not because of our finnes.

That he doth execute any offices in his person in glory, or that he doth any worke there, is still to prove ; doe the Angels pray for us, &c. or are they idle or out of worke.

He saith ; *He lives but to intercede, p. 208.*

*Ans.* Then it seemes after this life when all the Saints are gloried, Christ must continue praying and interceding for us, or else he must cease to live. I hope you will not say, when we are in glory, that he shall need then to intercede for us : if so, then it seemes he shall be out of office, or out of worke : by your exposition you have run your selfe upon a rock, I shall be glad to see you get off againe, I have afforded you my helpe.

He saith ; *His living to intercede, is said to keepe God and us friends, that we may never fall*

out more, though pardoned by his death : Intercession is principally intended for sinnes after conversion, p. 208. God saies to him, now doe you looke to them, that they and I fall out no more : not but sinnes after conversion are taken away by his death, and sinnes before it by intercession also, p. 209.

Ans. God saith no such thing, you vent your vaine conceits, and father them upon God, and say he sayes so ; I wonder at your boldnesse; sure you either know not what you say, or thinke you may say any thing. When you write againe, tell us in what place wee may reade that God says so: it is better to say lesse, and prove more.

2. Can you tell that ever God fell out with his Elect, and was not their friend, or that it is possible for God not to love us, or not to be a friend to us : you insinuate both, but are able to prove neither.

3. Tell me, what is God liable to fall out with us for, if for sinne, you confesse that is pardoned by his death, and those sinnes after conversion taken away by his death : to what purpose is it for Christ to pray and intreat for that which he knows is pardoned before ; and what hath God granted Christ, in granting the pardon of that which was pardoned before? Suppose I pay to one all that I owe him, all that he can desire and require, need I pray and intreat him to forgive me the debt ; but if I doe, and he grant my desire, he forgives me

me nothing, because I owe him nothing : is not this the case also ? how are our finnes pardoned, if we be liable to suffer for them ?

4. You present God to be a friend, but a very uncertaine one, in that he need to have one to be continually praying and intreating him, to keep him friends with us, that we may not suffer for that which is pardoned ; hath God pardoned us, and is he now ready to destroy us ? he said, *he would remember our finnes no more*, Heb. 10. 17, 18. And doth he now remember them ? You present God to be changeable, who is immutable and changeth not.

5. You present God to be an angry God, yet God saith ; *Anger is not in him*, Isa. 27. 4. How can I, or Christ say, *thy will be done*, if his will be to fall out with us : it seemes he hath a great will to it, if he must be continually prayed and intreated to forbear, and to be pacified, and not to fall out with us.

6. The Father needs no more intreating then Christ doth, and that is none at all, for these Reasons.

There is no place for Intercession ; for

1. Because satisfaction is made for the finnes of the Elect, for them it was that Christ suffered death : it is an act of injustice for to suffer for that which is satisfied for, or to require any thing of me, for that which before full satisfaction hath been made.

2. We

2. We are reconciled, therefore need none to reconcile us; also his death is that which reconciled us, therefore not his praying and intreaty, *Rom. 5. 10.* Before Christ suffered, he made intercession; also there is no place for intercession for that which is pardoned by his death.

3. If *Christs blood* clenseth from all sin, praying and intercession clenseth us not from any sinne.

4. If Christ blessing his Disciples, blessed all those that shall beleve to the end of the world, as you confesse, *p. 42.* and that the offering of himselfe once, made so full a satisfaction, as he needed to doe it but once, *p. 242.* Why may not his intercession when he was upon the earth, though if it were but once, be as effectuell to serve for ever, as the rest, especially when we consider that in the *17. of John*; Christ prayed for all that were given him that shall beleeve. Christs prayer was granted, *Father, I know thou hearest me alwayes.* What benefit have we to the end of the world by that prayer in *John 17.* if it was not sufficient and effectuell for us; if it was sufficient and granted, there is no need of his continued praying for it; if Christ had intended in his person to pray and intreat for us now, what needed Christ to have prayed for us when he was upon the earth, so many hundred yeares before we were borne, if he prayes so for us

S

now

2. We

now, would not they be sufficient for us, seeing they are continually, as you say; if all that Christ can aske, is lesse, yea far lesse then the service he hath done to God comes to; our lives, pardon, salvation, if these be not enough, but too small a requitall, as you affirme, p. 244. there is no ground, or reason, justice or equitie, that Christ should for ever aske and pray, before he or we can have it, especially if we consider God teacheth us to give to others their due without a continuall asking, yea before they aske; to pay and pray comes not freely off.

5. Because *the Father himselfe loveth us*, his heart is as much for our happinesse as Christs is, therefore Christ need not pray to God to love us, the reason is rendred by Christ, *Joh. 16. 26, 27. Joh. 3. 16. Eph. 1. 3. 5. 9. 11.* The Spirit of the Lord doth not, nor need not helpe us to make requests, to be loved, to be justified, saved from the punishment of sinne; these things are already done, onely to know it not, or more fully to know it, Christs prayer *Joh. 17.* is, to keepe us from evill; and we are to pray for many things, though not to be loved &c.

6. If Christ by his death had fully satisfied for our sinnes, as you confesse, and that at Christs Resurrection, God gave Christ an acquittance for all our sinnes, a discharge, p. 103. to 107. And that Justification gives title to eternall

eternall life, *Rom. 5. 18. p. 161.* and that by Christs Resurrection our justification is made irrevocable for ever, *p. 103.* Then there is no need of any intercession, it is safe and sure, there is no danger, there needs no care or feare, because its done and past recalling; he dyed as a publique person, he rose as a publique person, and there is a formall, legall, irrevocable act of Justification of us passed and inrolled in the Court of heaven between Christ and God, in his being justified we were justified in him; so that thereby our justification is made past recalling, *p. 286.* If so, there is no need of Christs praying and intreating (in his person in glory) for us.

He saith; *Intercession is a praying for us in heaven, otherwise the salvation by his death were not perfect, the performance of that part in heaven is the perfection of it, p. 189.* The verue of his blood with prayers in the heavens, makes atonement by both, *p. 180.* Blood hath the loudest cry of all things else in the eares of the Lord, as *Judg. 12. 13. Gen. 4. 10.* Christs blood cryeth louder then Abels, *p. 218. 249. 251.* *Rev. 9. 6.* Christs blood cryeth for pardon, *p. 250.* If his righteousness be put into the opposite ballance with all our sinnes, will carry it by meere righteousness and equitie, *p. 246, 247.*

*Ans.* Then that cry is enough, and another needlesse, then his righteousness is enough, and there is no need of more: you answer

and contradict your selfe, you deny the sufficiency and perfection of Christs righteousness, and adde something to it to make atonement, and so deny Christs death to be sufficient to perfect us, contrary to *Heb. 10. 10. 14.* and so piece it out to make it up, but if it be by both, one is not sufficient to doe it, nor is it by the offering of himselfe: and in another place yee extoll it beyond all bounds.

*T. G.* God hath two attributes; Justice and free grace: the first is satisfied by blood, the latter by intreaty, p. 192. Free grace must be sought too and intreated by Christ, p. 193. Favour and intreaty to effect it, p. 175.

*Ans. 1.* If Justice be satisfied, there is no more required.

2. You lessen the glory and freedome of free love. That love it selfe need to be satisfied, or was ever unsatisfied, that it ever needed any intreaty, I remaine unsatisfied; tell me in what place in the Bible may I reade, that free grace, the free love of God was ever to be satisfied, or to be intreated; or that intreaty is any satisfaction at all.

*T. G.* The greater the person Christ, the sooner he will prevaile, p. 15. All matters of intercession are carried by way of favour, if he should deny him any thing, he should deny himselfe, which God can never doe, *Eph. 1. 6.* The beloved of the Lord, *2 Sam. 12. 24.* p. 335.

*Ans.* If Christ and the Elect are one, tell me which

which is the greatest, the Elect are a piece of himselfe ; *flesh of his flesh, and bone of his bone* : We are not onely in favour, and so shall ever be, but we are in union with God , and one with him ; *thy Maker is thy Husband*, Isa. 54. 5. Christ saith, *I goe to my Father, and to your Father , and to my God and your God. Yee are of God little Children* ; they are one with God, and God is one with them , *John 4. 4. John 10. 30, 31.* We have favour and interest with God, we may have boldnesse, Heb. 10. 19. We are well, *we are healed and delivered from the curse* : Christ hath destroyed him that had the power of death, *that is, the Devill*, Heb. 2. 14, 15. He brought Sonnes to Glory, Heb. 2. 10. Having loved his own, Joh. 17. The Elect are his own, and God loves them.

T. G. *His obedience can never be requited*, p. 245.

Ans. What not by God, he obeyed as man, and it is sufficiently requited ; the divine being cannot be beholding to the humane.

T. G. *Salvation is as free as if Justice had not been satisfied*, p. 193.

Ans. Its so to us, but not to Christ, he paid a great price for it.

T. G. *Obs. We are saved over and over*, p. 175.

Ans. That which is more then enough , is needlesse.

Obj. *Christs favour with the Father, and intercession alone, might have procured pardon for us*,

54 *Salvation is not for our works,*

but it was Gods will to have Justice satisfied.

*Ans.* If it had not been his will to make a Law, and to have it satisfied, we should never have needed neither favour nor Saviour.

But you say, those words of Christ, viz. *I say not that I will pray the Father for you, Joh. 16. is such a speech as Christ used Joh. 5. 45. I will not accuse you to the Father : he insinuates that he will : as we say, I doe not love you, p. 279, 280.*

*Ans.* This your exposition teacheth us not to beleieve what Christ saith, and that his words are not truth, & that he doth not meane as he saith, but the quite contrary ; and that Christ would not have us thinke that he meaneth as he saith : Christ saith ; *Doe not thinke that I will accuse you to the Father, Joh. 5. 45.* Yet, you say, he insinuateth that he will. By this rule I may say, when God saith, *Thou shalt not commit adultery*, he would not have us thinke he meaneth so ; these words insinuate that we may ; Is not this the same ? I wonder at your rashnesse, vanitie, and boldnesse.

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An Answer to a Treatise, intituled  
*The Doctrine of the Antinomians*, in  
Answer to Doctor Crisps seven  
Sermons, by Steven Gere.

Gere saith, that Doctor Crispe condemnes doing any thing for our own salvation, and is not ashamed to say there is no condition on mans part :  
*I say,*

I say, nothing is more evident in the Gospel then Conditions on the Covenant on mans part, to wit, Faith and Repentance; without which, he cannot be in the Covenant, nor have any share in Jesus Christ. As Masters covenant with their servants, so doth God with his people, and they with him, and if it be not performed the covenant is frustrate, Rom. 3. 27. Acts 27. 24. 31. 2 Cor. 6. 14. to 19. If we meane to have God for our God, we must repent, and come out, and God will receive us, and upon no other termes in the world: therefore I conclude, that Doct<sup>r</sup> Cripse is fully deceived, and strangely deluded, and so are all others as did and doe beleeve him, Epist. side 9. pag. 35. 37. 43. 67. 72. 75. 77, 78, 79. 80. 99. 102.

Ans. You prove not what you affirme, Rom 3. 27, declares salvation is not of workes, this is a full place against you, Acts 27. Except yee abide in the Ship yee cannot be saved; this is a temporall salvation from drowning, unlesse he brings this place to prove his soule shall not be saved, whose body is drowned: its not to the question; for the 2 Cor. 6. he alledgeth to prove that God is our God upon termes, not else, whereas these words were written to the Saints who were converted, and the Church of God before this Epistle was written to them; this Church of Corinth had some communion and fellowship with Idolaters; therefore the Lord exhorts them to come out from amongst them, and he would receive them;

56 *Salvation is not for our workes,*

declare himselfe to be their God, and owne them to be his people in a Church Relation, as *Rev. 1. 20. & 2. 5.* see pag. 170. To understand it concerning our eternall condition, is to contradict the Scripture, which saith; *He hath not dealt with us after our finnes, nor rewarded us after our iniquities,* *Psal. 103. 10.* *Psal. 89.*

Gods love to his depends not upon what we doe; see Gods eternall good will to his, *Jer. 31. 3. & 34. 40. Joh. 13. 1. Luk. 22. 32. Joh. 17. 20, 21. Mat. 21. 22. Rom. 8. 9. Joh. 14. 16. Joh. 10. 28. Phil. 2. 6. Rom. 11. 29. 1 Joh. 3. 9. Mat. 24. 24.*

Tell me, is Election, Christs death, conversion, &c. fruits of hatred or love, if of love, then God loved the Elect before they beleevd, yea, before they were borne, *Eph. 1. 4.*

If we are chosen to life according to the good pleasure of his will, then we are not chosen to life according to our beleeving and repenting, &c. But the first is true, *Eph. 1. 5, 6.* Therefore the latter is true also: nor are men chosen to life, because God foresaw they would beleve God is eternall; the will of God is God, he was never without his will; what he now willeth, he ever did: therefore there could not be any cause to goe before it, to cause it to be, or so to be: man cannot Elect without an act and time, but its not so with an infinite being, Election is his eternall and immu-

immutable decree from eternitie, *Rom. 9. 11. Eph. 1. 4. 2 Tim. 1. 9.* It is the more wonderfull and glorious, that it is without beginning; his love is everlasting, *Jer. 31. 3.* Therefore without beginning: as God is infinite without beginning, so is his love; for *God is love, 1 Joh. 4. 16.* see *Joh. 17. 23.* Therefore God loves his as much before they beleeve as after. The Scripture doth not say, God began to love when we began to beleeve, nor that he loves any the better because they beleeve: it is a certain truth, that Gods love to us, is not as ours is to him.

In that yee would have men to doe something for salvation, it appeares you are ignorant of the taking away of sinne by the death of Christ: hence it is that you urge our works to be necessary to salvation; and so did the Seducers, *Acts 13. 5. & 20. 30.* If it were as you say, wee are under an absolute covenant of works; Doe this, and live: men must do so, and so saith the Papist, or else no salvation, so say you; *Though God hath promised, and Christ purchased all good for beleevers, yet they shall not have it, unlesse they doe so, &c.* Doe you not see how you exalt your workes above the skies, yea, above God, and his promise, and the death of Christ, and make workes all in all; because without them, all is frustrate and comes to nothing. What, no share in Christ, without our workes, all is frustrate, if it be so.

then our workes are joynt Saviours with Christ, chiefe Saviours : is not this pure Popery, and the Popes Doctrine to a haire ; yet it hath an *Imprimatur*, J.C. is there not a cleare light of the Gospel in such Licensers, see *Jer.* 5. 31. *Gal.* 5. 2. Christ undertook to obtaine for his, remission of sinnes by his death, but he did not performe it perfectly, if it be in part by our workes ; if it depends upon our workes, then it depends not upon the death of Christ, or doe you bring in Christ to merit, that your workes may merit salvation ? Most truly and worthily did Doctor *Crispe* contend for the sufficiency of Christs blood to save us, and you contend against him, and contend for the sufficiency of your doings in bringing in your workes to salvation, and so undervalue the blood of Christ, therefore I contend against you, our workes are imperfect, and that which is so, cannot please God : if yee say, Christ makes it up with his perfection, in adding Christ to piece it out, to make it up, its apparent yee make Christ but a piece of a Saviour, which is the greatest indignity yee can offer to him.

We doe condemne the doing of any thing for our own salvation ; and the Reasons why we doe so, are

1. We doe nothing to be saved, because Christ *hath saved us* ; He came into the world to *save us*, and he saved us before he ascended, there-

therefore we are not now to be saved from our finnes, Heb. 10. 10. 12. 14. 1 Tim. 1. 9. Its too late for us to be paying the debt of our finnes by our workes, the debt being paid before by Christ for us; God did execute on him in his death all the punishment that was due to us for our iniquities: God doth rest satisfied in Christs satisfaction for the finnes of his, past, present, and to come, Isa. 53. 5, 6. 11. Heb 10. 10. 14. *Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up [an] horne of salvation [ ] for us in the house of his servant David, that wee should be saved from our enemies, &c Luk 1. 68, 69. 71. Christ is the horne of Salvation.*

2. God requires no righteousness of us to save us, because Christ hath fulfilled all righteousness for us, Mat 3. 15. His righteousness saves us from our unrighteousness. In the beholding of sinne, we consider God hath set against it Christs righteousness, and that in his righteousness God is fully satisfied, and therefore in it we rest fully satisfied: Christs satisfaction by his death, if laid in the ballance with that perfect obedience of the law required of us, is of sufficient weight to answer the Justice of God: the wise and just God would not have ordained it for that end, if it had bin insufficient to satisfy for our finnes; to judge Christs death insufficient, is very dishonourable to Christ.

3. Salvation from sin is not mans act, but an act of Christ by his death, its Christs worke to *save us*, Mat. 1. 21. Its not our worke to save our selves, not our workes, but Christ is the price and pay-matter for the finnes of the Elect; if wee could have saved our selves, Christ needed not to come from heaven into the world to do it, 1 Tim. 1. 15. Christ workes not salvation in us, nor by us, but *brings salvation* to us, Isa. 63. 5. Jesus Christ in one worke once performed by his death, did eternally redeeme, Rev. 5. 9. *Justifie*, Rom. 5. 9. *Sanctifie*, and *perfect us* for ever, Heb. 10. 10. 12. 14. Heb. 2. 29. Then he *reconciled* all the Elect in the body of his flesh through death, Col. 1. 21, 22. His death is that price that paid to the utmost for all our finnes; our best workes cannot save us, neither in whole nor in part.

4. Heaven is an inheritance, eternall inheritance, Heb. 9. 15. *An inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for you*, 1 Pet. 1. 4. That which wee possesse by right of inheritance, wee never wrought for, nor paid for, *left to one*, Pro. 13. 26. *falleth to one*, Ezek. 47. 14. *given*. Jer. 3. 18. Acts 20. 32. Heb. 11. 6. Ezek. 33. 24. Psal. 78. 55. So this inheritance, Acts 26. 18. Col. 1. 12. & 3. 24. Christ bought it, and paid for it *his precious blood*, a great price, 1 Pet. 1. 18, 19. Eph. 1. 14. It cost him so much, that it might cost us nothing: vaine man would worke

worke for it, to earne it, and merit it: men thinke they must doe something for it; our doings could not procure it; God would not have us to have it that way, but by way of gift; its a free gift, as appeares, Rom. 6. 23. Eph. 2. 8, 9. And that it could not be, if it had been to be wrought for by us; To him that worketh is the reward not reckoned [ free ] of grace, but of debt, Rom. 4. 4. The children of God are borne heires to it, Rom. 8. 17. and it was prepared for them before they were borne; Come yee blessed of my Father, inherite the Kingdom: prepared for you from the foundation of the world, Mat. 25- 34.

5. Wee are not exhorted to forsake evill and doe good, to the end wee may be saved, but because it is our duty, consider these places, Rom. 4. 5. & 5. 19. & 1. 17. Gal. 2. 17. & 3. 14. Joh. 3. 18. James 5. 24. Acts 10 43.

6. Wee doe nothing in the world to be saved, because salvation is not given for our workes, nor according to our workes: God saith, he imputeth righteousness without workes, Rom. 4. 6. Not of workes, Rom 9. 11. Who hath saved us, and called us, not according to our workes, 2 Tim. 1. 9. Not of workes of righteousness which we have done, but according to his mercy he saved us, Titus 3. 5. If by grace, it is no more of workes, otherwise grace is no more grace: if it be of workes, then it is not of grace, Rom. 11. 6. What can be more plaine: Hence it is that we: are ceased  
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*from our own workes, Heb. 4. 10. We did walke in the way of workes for salvation, till God did hedge up our way with thornes: our workes were those thornes which did pierce us and wounded us at the heart, in stead of saving us they killed us; these thornes did so pricke us, that we were not able to goe any further in that way, God opened our eyes that wee saw nothing but death in them, then we ceased to worke for life and salvation: We ought to doe good workes, because God commands us to doe them, and because they are for his glory; see Titus 2. 8. 14. and because we are loved, and saved from our enemies, Luk. 1. 71. To doe good workes, is good, but not for salvation: fire is good, but not to put into the thatch, nor under the bed, unlesse yee meane to fire the house. We perswade to good workes and strictnesse in holinesse of life, because we are justified and saved without works, yea before we did any good work, for we did none before we were called; Who hath saved us, and called us, 2 Tim. 1. 9. We were saved when Christ suffered upon the Crosse, called when converted, both elected in time, but neither of them was according to our workes, but according as he had purposed before the world began: our workes remove not our offences, nor make us just before God; that which can cause to be accepted, must be so perfect that the Law of God cannot except against, see Lev 18. 5. Luk. 10*

27, 28. Our best workes are not so, and therefore they will not stand us in any stead for salvation: If wee could be saved by any workes, Christ dyed in vaine; *I determined not to know any thing among you, save Jesus Christ, and him crucified, 1 Cor. 2. 2.*

Remember that they that love Jesus Christ will keep his words, see and consider, *Joh. 14. 23. & 15. 16. & 2. 10.* Is Christ come not to doe his own will, then we may not doe ours, unlesse ours be his, *Joh. 6. 28, 29.* For those that take pleasure in sinne, let them consider, *1 Joh. 1. 6. & 2. 4. Gal 5. 13. to 23. & 6. 5. 7. 8. Rom. 2. 17. Mat: 7. 30. Luk. 6. 44. & 13. 27.*

Christs love caused him to dye for us, let his love constraine us to serve him, he is worthy of our love; if he hath thy affections, he shall have thy actions; if thou hast tasted of the sweetnesse of Christs love, thou wilt say, there is none so sweet as his, who in his wounds hath buried and destroyed all thy sins, to redeeme thee from them, and purchase thy salvation.

7. To doe for salvation, were to bring in the law of workes; he that seekes to be justified by the Law, is fallen from grace, *Gal. 5. 4.* The Law concernes our conversation, not our salvation: *The righteousness of God is manifested without the Law, Rom. 3. 21. No man is justified by the Law in the sight of God, Gal. 3. 11.* In mans sight

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fight he may : *Jam. 2. 24. By the deeds of the Law sha'll no flesh be justified in his sight, Rom. 3. 20. We are not debtors to the Law, Gal. 5. 23.*

8. Those that are such great doers for salvation, doe as little as others ; *None of you keep the Law, Joh. 7. 19. If yee say yee can keepe the Law without sin, the Scripture doth call you a lier, 1 Joh. 1. 8. There are none just upon earth.* Such as are such great doers for salvation, are fit to be ranked with those in *Mat. 7. 22. Can you make your selfe righteous ? can you keep the Law ? It forbids lust, yea vaine thoughts, Rom 7. 7. Gal. 3. 10. Unlesse yee can keepe the Law, yee cannot be saved by workes.*

9. So much as wee eye any of our workes to be any thing in salvation it selfe, so much we not onely neglect and slight Christ, but are enemies to the Crosse of Christ, *Phil. 3. 18. Whatsoever they say or doe they are no better.*

10. To doe any thing to be saved, is but wicked obedience; all is uncleane, *Their minds and consciences are defiled, Titus 1. 15, 16. The more they doe, the more hypocrites they are. What men doe to escape hell, and get heaven, is wicked serving of God, for that they doe is not in faith, therefore it is sinne, Rom. 14. and doe not please God, Heb. 11. 6. If the plowing of he wicked is sinne, what is his praying; untill Christs love constraines the heart to love and serve him, there is no love to God in what they*

they doe, all is but selfe-love, their own ends are all they aime at ; but when the love of God is shed abroad into their hearts, they will serve God freely, Luk. 1. 74.

11. We doe nothing to be saved , because we saw that when we had done all we could, wee were unprofitable servants, Luk 17. 10. Which could not be if we could have saved our selves; or effect the least part of our salvation by any thing we could doe : wee see we sin in all our workes, they are no better then *Pauls*, and he calls his *dung*, Phil. 3. 8. *Dung* is fit for the dunghill ; Such are not worth the mentioning, much lesse magnifying ; O Lord , I will make mention of thy Righteousnesse, even of thine only, Psal. 71. 16. 24. We have no confidence in the flesh , none in our selves, but in Christ, 1 Cor. 1. 3. We live to Christs righteousness, we are dead to our own, Gal. 2. 19, 20. Our workes are our glory , God spoiles us of our glory, that we might glory in Christ, I be nothing, 2 Cor. 12. 11. All we can doe cannot satisfie for one vaine thought ; our workes are a most miserable, rotten, and sandy foundation; if our salvation should depend upon them, it did depend upon a broken reed : no man is righteous in himselfe ; wee are not just in our selves, but in another, 2 Cor. 5. 21. Saving benefits are in Christ, and not in us, our blessednesse is in Christ, and him crucified.

12. Doers for salvation, as confident as they are,

are, such were shut out of heaven, those in *Mat. 7. 22.* were confident heaven should be opened to them; their plea to enter into heaven was, because they *had done many great and wondrous workes* (tis worth the observing) they thought it an unanswerable argument, yet they were shut out, heaven was not provided for them, *Publicans and Harlots* were saved, but not they, *Mat. 21. 31.* Christ saith, *He knew them not.* What? Doth not Christ know great workers for salvation, no, he neither knows them, nor they him. Such as look for salvation to be on condition of workes, seeke to attaine it by workes, they prize their own righteousness in stead of Christs; see *Rom. 10. 3.* Such as know Christs righteousness, prize it, its glorious in their eyes; our workes are as nothing to us, they vanish before us like the morning dew, as *Hos. 6. 4.* They prize, set up, and esteeme nothing but Christ. Your conclusion, its your delusion; consider againe and see if you can see whose is the error, who is deceived and strangely deluded, I desire you may see, looke on it well and submit.

*Geree: Who so blind as he that cannot see with halfe an eye, that beleeving is the condition of the party justified, p. 82. Wee must beleeve before we can be justified, p. 81. The Doctour doth most ungedily inferre, that a man is justified actually before he hath faith, p. 83. He saith, We are justified before we beleeve; this is the thing in question,*

en, p. 87. He makes a wicked and sinfull separation between Christ and faith, in the point of justification, which methinkes should make all true Christians abhorre their Doctrine as hellish and apostaticall, p. 95. The Doctor holds, that Christ justifieth us before any qualification is wrought in us: he saith, Faith comes after Justification as well as workes, and so excludes Faith in Justification, p. 18. 34. The Apostle saith, Wee are justified by faith, Rom. 3. 23. The Doctor saith, before wee beleewe.

You cry out against us, our answer is to all your sharp arrowes, most bitter words, *The Lord rebuke thee*: You will have us to see what spirit you are of; I hope the Lord will let you see and say, that you condemned the truth, and those that taught it, and that the error and hellish doctrine and blasphemy is your owne.

You see the Word saith in Scripture, *Rom. 3. 23.* But its evident yee see not the meaning of it. What the Scripture saith is true, and so is what the Doctor saith; its but your mis-take to thinke otherwise; wee deny not, but affirme we are justified by faith; but we deny we are justified by beleaving; for the word *Faith*, is not alwayes to be understood for beleaving: the Scripture doth not say, wee are justified for, nor through, nor by beleaving, neither doth it follow, that wee are justified by beleaving, because the Scripture saith,

saith, *We are justified by faith* ; because the word *Faith* is diversly understood ; as,

1. Sometimes by faith is meant the doctrine of Christ, *Jude* 3. *Obedience to the faith*, *Acts* 6. 7. *In the faith*, *2 Cor.* 13. 5. *Hearing of faith* ; *preacheth the faith*, *Gal.* 1. 23.

2. So for the power by which we beleeve, *Gal.* 5. 22. *Phil.* 1. 29.

3. Faith is to beleeve ; *have faith in God*, *Mark.* 11. 22.

4. Sometimes by faith is meant the profession of faith, *Rom.* 1. 8.

5. By faith we are to understand knowledge, *Rom.* 14. 22.

6. Sometimes Christ is called *faith* in *Gal.* 3. 16. with 19. 23. *The seed* in the 19. verse is called *faith* in 23 verse, and Christ in the 16 verse : So that to be justified through faith, and by faith, that is, through Christ, *through his blood*, *Eph.* 1. 7. *Through the Redemption that is in Jesus*, *Rom.* 3. 24. So the word *through him* is used *1 Joh.* 4. 9. *Through him and by him* is all one, *Eph.* 1. 5. 7. *That the blessing of Abraham might come on the Gentiles through Jesus Christ*, *Gal.* 3. 14. Compare *Rom.* 3. 14. 28. with *Rom.* 5. 9. *Isa.* 45. 24, 25. *Mat.* 9. 22. *Eph.* 2. 8. *Acts* 15. 9. *Gal.* 3. 26. *Eph.* 1. 5. Those expressions of Scripture, that ascribe most to Christ, are the clearest ; the other are to be interpreted by them ; for the Scriptures are to be interpreted for Christ, and not against

against him. Also we are to consider, if the word *Faith* were alwaies to be understood for beleaving; by *Levit. 17. 11.* it appeares that was ascribed to the signe which is proper to the thing signified.

The word *Justifie*, it signifieth to make just: men are made just three wayes.

First, By infusion; so *Adam*, *Eccles. 7. 29.*

Secondly, By the justice of another, *Rom. 5. 19. Eph. 1. 5. Rom. 3. 24.* In this sense the Elect are justified by Christ, for we are justified by another, and in another; Righteousnesse and Justification are one; when he was made our Righteousnesse, then he was made our Justification, *1 Cor. 1. 30.* We are made righteous by his satisfaction, therefore we are justified by his satisfaction: to deny this were to overthrow the foundation of Religion, and mans salvation.

Thirdly, Men are said to be justified by Sentence: in this sense a man may justify himselfe; so *Job 9. 20.* or by witnesses, *Isa. 43. 9. 26.* In a large sense, this is called Justification: and sometimes this Justification is worth nothing, and worse then nothing; as when the wicked are justified, *Pro. 17. 15. & 24. 24.* Wee are justified by the Spirit, *1 Cor. 6. 11.* But this is not that Justification on which depends our eternall happinesse; this is onely declared to us by the Spirit, that we are justified by Christs death; this know-  
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ledge of It is onely necessary to satisfie & quiet the Conscience : Christ having justified his upon the Crosse by his blood, it is ( not our beleiving but ) the Spirit that reveales the same to the soule : *The Spirit dwelleth in us, 1 Cor. 3. 16. 1 Cor. 9. 19. Rom. 8. 11. 16. 1 Joh. 3. 24. The Spirit speaketh in us, Mat. 10. 20. and sheweth us what Christ hath done for us, 1 Cor. 2. 9, 10. with 16. 13, 14, 15. Heb. 10. 15. 17. 1 Joh. 5. 6. The blood of sprinkling is the Spirits speaking to the conscience that all is paid; this satisfieth and clenseth the conscience, Heb. 12. 24. The worke of faith is onely to assent to the testimony of the Spirit, that it is truth, and so receives its testimony : to manifest and to receive the manifestation are not one thing, Eph. 3. 5. When the declaration is beleaved, the answer of a good Conscience is, My sweet Jesus dyed for me, he hath delivered me from all my enemies, and from the wrath to come ; the debt of all my sinne is paid, there is nothing now to be required of me : *What shall I render to the Lord for all his goodnesse unto me ? O that men would praise the Lord for his goodnesse, &c. Psal. 107. 8.**

There is a Justification before men by good workes, *James 2. 24.* which declareth to men we are justified visibly, but not infallibly ; but this is not that Justification which saveth us ; that Justification I treat on, is of that Justification which freeth us from condemnation ;

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for Justification is opposed to condemnation, Rom. 8. 1, 2. For his death was our Justification from the punishment of sinne; this is the Justification that I intend, and contend for; for in this is our salvation, therefore in this is our greatest happinesse and glory.

And that the Elect from the beginning to the end of the world, were justified at and by Christs death upon the Crosse; Consider

Justification is that which is our freedome from the punishment of sinne; this I have proved was at and by Christs death: and that I may more fully put this question out of question; namely, that we are not justified by beleeving, but before we beleeve by Christ; I prove by these Arguments or Reasons.

1 *Argu.* If Justification is free, then beleeving is not required; for that which is free, is without any condition or consideration of any thing in us, or done by us; but we are *justified freely*, Rom. 3. 24. *Ergo.*

If it be Christ, and his workes, it is not I and my workes that can iustifie me from the punishment of sinne: if Christ saves us, then beleeving doth not save us: compare *Joh. 12. 42, 43.* with *Mat. 10. 37. Luk. 14. 25.*

If it be Christ and my beleeving together, that saves me, then Christ doth not save me; if it be Christ and my workes, then I share in saving my selfe: To say we are justified by Christ and beleeving together (as some say)

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is to deny we are justified by either; for that which is not alone, doth not justify alone; he that is justified by two, is justified by neither. Christ and faith together, say you; Christ and workes together, say the Papists; wee are not justified without beleeving, say you; not without charity, say the Papists; that which they say is Popery, so is what you say, because what you both say is in the nature of it one, and though you differ in the letters that expresse it, yet in substance it is one and the same thing.

2 *Argu.* If Christ justified *enemies, sinners, ungodly, &c.* then they were not beleevers when they were justified; but Christ justified *enemies*, Rom. 4. 5. & 5. 10. Beleevers are not so called, they are called *friends*, Luk. 12. 4. Joh. 15. 15. *Saints*, 1 Cor. 1. 2. *Holy and beloved*, Col. 3. 12. *Holy brethren*, Heb. 3. 1. *Holy women*; 1 Pet. 3. 5. If holy, then not ungodly; *Babes in Christ*, 1 Cor. 3. 1. Therefore we were justified before we beleeved; therefore beleeving comes too late to justify us from the punishment of sinne, if we were not justified till we beleeve, he doth not justify the ungodly it is evident.

3 *Argu.* In the same manner we are made sinners, in the same manner we are made just and righteous; but we were made sinners by the disobedience of one; so we are made righteous by the obedience of one, even Christ,

Rom. 5.

Rom. 5. 12. to 20. Eph. 1. 5. Therefore his obedience justified us from all sinne, viz. from all the punishment of sinne; therefore ever since his death we have been justified; also if justified by *his obedience*, then not justified by beleevings; as our sinfulness consists in that one disobedience of the first Adam, so our righteousness consists in that one (onely) obedience of our sweet Lord Jesus Christ.

4 Argu. Those God declares to be just and righteous, they are just before; therefore made so by Christ; if they be not just, they are wicked, and to declare them to be just, is to justify the wicked, which he saith is abomination to him, Pro. 17. 15.

5 Argu. If Christ did dye for us truly, really, and actually, then he did truly, really, and actually justify us; but Christ did dye for us truly, really, and actually, Joh. 10. 15. it was not in a shadow, Col. 2. 17. Therefore he truly and really took away sin, viz. actually justify us from all the punishment of sinne; and in that the Apostle saith, *Without blood there is no remission*, Heb. 9. 22. it doth follow that with blood there is remission; see 1 Pet. 1. 19, 20.

6 Argu. If all things were accomplished, the prophecies concerning Christs death were finished, then he justified us; but the first is true, *Jesus knew that all things were accomplished*, saith, I ed, that the Scripture might be fulfilled, I  
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thirst ; when he had received the vinegar, he said, it is finished, and he bowed his head, and gave up the ghost, Joh. 19. 28. 30. Christ came to save sinners, and when he gave up the ghost upon the Crosse, he reles us the worke was finished, Joh. 17. 4. and I beleeve him.

7 *Argu.* If I am to beleeve, I am justified, it is either true or false ; if true, then I was justified before I beleeved it ; if not true, then for me to beleeve I am justified when I am not, is for me to beleeve a lye, and deceive my selfe ; nor doth God require me to beleeve a lye, and for me to beleeve I am justified, that so I may be justified, is to beleeve a lye that it may be true, which is unreasonable ; for my beleeving cannot make any thing true or false, ( nor give being to that which had no being before ; if I beleeve brasse is gold, is it gold ) therefore I was justified from the punishment of sinne before I did beleeve it, *Rom. 5. 19.*

8 *Argu.* If our beleeving cannot satisfie Justice, nor pardon the least sin, then it cannot justify us from the punishment of sin ; but the first is true, 1 *Joh* 3. 5. it cannot give remission of sin, *Acts* 28. 18. Beleeving addes nothing to Christ, nor to our salvation, 1 *Cor.* 13. 2. *Luk.* 8. 13. & 13. 25, 26, 27. *Mat.* 13. 20, 21. *Mark.* 4. 16. *Heb.* 6. 4, 5. with *Isa.* 48. 6, 7. & 58. 2. *Jam.* 2. 19. Charity and prophesie is greater and more to be desired then faith, 1 *Cor.* 13. 13. & 14. 1. But how could it be

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so, if beleewing did justifie us; for without justification there is no salvation, no freedome from the punishment of sinne; also there is not that said of beleewing, which is said of charity; see *Mat.* 23. 42. The Papists say, we are saved by charity; others by beleewing; the Papists ground is as good as theirs.

9 *Argu.* That which is imperfect and defiled, and is stained with sinne, cannot justifie us from sinne; but our beleewing is so, its imperfect, something is wanting in our faith, *1 Thes.* 3. 10. Its defiled with sin; *All our righteousness is as filthy ragges*, *Isa.* 42. 6. with *Titus* 2. 5. *Daniel* includes his most holy acts when he names his righteousness, *Dan.* 9. 18. Our beleewing is called unbelieve, *Mark* 9. 24. Therefore our beleewing cannot justifie us from the punishment of sinne, its onely a means of our knowing or injoying the knowledge and comfort of it. Wee say not that good workes are sinnes, we put a difference between the action God commands, and the corruption of it, as acted by us, by reason of the corruption in us its stained and defiled with some spot of sinne, all our actions, our righteousness is so.

10 *Argu.* If our righteousness be like unto a stinking filthy clout, *Isa.* 46. 10. then every good worke we doe is tainted with some sin; for they were converted, and were not without the fruits of the Spirit when they so said of themselves; see *Psal.* 130. 3. *Dan.* 9. 7. 18.

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*Ezra 9. 15. Job 9. 2. 28. 1. Job. 1. 8. & 1 Job. 2. 7. Titus 3. 5. Psal. 143. 2.* Which sheweth that wee are not justified for ( nor by ) any thing we doe : also from these Scriptures it is evident, that there is no perfection in the flesh, nor in any thing we doe ; and therefore that which is not perfect is not our righteousnesse, and therefore cannot possibly be our Justification ; viz. our freedome from the punishment of sinne.

*II Argu.* If Christ saves us, beleeving doth not save us ; if we be reconciled by *Iesus Christ* 2 *Côr.* 5. 18. beleeving doth not reconcile us if Christ takes away the sins of the world, beleeving takes away no sinne ; if we are justified by his blood, then not by beleeving ; if we are reconciled to God by the death of his Sonne, *Rom.* 9. 10. then not by beleeving ; if Christ hath delivered us from the wrath to come, 1 *Thes.* 1. 10. then beleeving doth not deliver us from wrath ; if he hath delivered us from the curse *Gal.* 3. 14. then beleeving delivereth us not from the curse ; if Christ hath made me free *Gal.* 5. 1. beleeving maketh not me free ; our sinnes are forgiven for Christs sake, *Eph.* 2. 23. then not for my sake, nor for beleeving if men are Christs sheepe before they beleeve *Joh.* 10. 26. then beleeving doth not make them his sheepe ; if men are of God before they heare, *Joh.* 8. 17 then before they beleeve if Christ hath washed us from our sinnes, *Rev.*

5 beleeving doth not doe it ; if we are set out of the (pit of destruction) by the blood of the Covenant, Zach. 9. 11. then not for, nor by our beleeving ; if we were not justified by his death, how are we justified by his blood ? if the blood of Christ cleanse from all sinne, 1 Joh. 1. 7. beleeving cleanse from no sinne.

12 Argu. If the finnes of the Elect shall not hinder their salvation, then their salvation dependeth not upon their beleeving ; but the finnes of the Elect shall not hinder their salvation it is evident, *Psal* 89. 28. to 39 Oh how sweet is this place, and that in *Rom* 8. 1. 33. to the end. It depends upon his promise, and not upon our beleeving ; He is faithfull that hath promised, *Heb.* 10. 24. What if some did not beleeve, shall their unbelieve make the faith of God of none effect ? God forbid. Yea, let God be true, and every man a lyer, *Rom.* 3. 3, 4. If we beleeve not, yet he abideth faithfull ; he [cannot] deny himselfe, 2 *Tim.* 2. 13. see *Isa.* 14. 24. If we beleeve not, observe Gods faithfullnesse in saving us, depends not upon our beleeving ; see *Rom.* 11. 29, 30, 31. It depends upon Gods election, predestination in the immutability of his Counsell, *Heb.* 6. 16, 17. Therefore our salvation is certaine : to say wee shall not misse of salvation, unlesse we will not beleeve, is a vaine conceit ; if nothing can be charged upon the Elect, *Rom* 8. 33. they are freed from all curse or wrath before they beleeve ;

yea, consider this truth, and the sweetnesse of it.

13 *Argu.* If God loves the Elect before they beleeve, then beleeving is not any cause of his love, but God loves the Elect before they beleeve; he that is an enemy to the Gospel, doth not beleeve it: as concerning the Gospel they are enemies, but touching the election they are beloved, Rom. 11. 28, 29. He accepts of our persons, before he accepts of any thing we doe, Heb. 11. Therefore we are loved and accepted before we beleeve, Eph. 1. 4. 6, 7.

14 *Argu.* If not any thing shall separate us from the love of God, then unbelieve shall not, but not any thing shall separate us from the love of God, as appeares, Rom. 8. 33. to the end. The Elect shall be gathered together, Mat. 24. 31. Joh. 11. 52. The election obtained it, Rom. 11. 7. He saith not that we obtained it by beleeving: If beleeving were of absolute necessity to salvation, such as dye in their infancy cannot be saved; for they doe not beleeve, as appeares, Rom. 10. 14. 17. Faith is an assent, a trust, a perswasion, Heb. 11. 13. A beleeving God, v. 6. a judging God faithfull, v. 11. Infants want understanding to beleeve; for knowledge and faith are not without the knowledge of the Son of God, Gal. 1. 16. & 2. 20. That infants doe beleeve, there is no reason nor Scripture for it: If any say, God is able to make them beleeve; I answer; God is able to fill this house full

full of gold, but this is no prooffe, that he hath done it, or that he ever will ; so here.

15 *Argu.* If unbelieve be not the unpardonable sinne, then it cannot deprive the Elect of salvation ; but unbelieve is not the unpardonable sinne ; for unbelieve is a not beleeving in Christ ; this sin is immediately and directly against Christ, therefore its as pardonable as any other sin against Christ is, as appears, *Mat. 12. 31, 32.* Also the Elect have committed this sinne, not onely before conversion, but after ; and daily sin by unbelieve, in that we beleeve not all that we ought, nor so as we ought to beleeve, and dye in not beleeving that which we ought to beleeve; is not this unbelieve? If finall unbelieve be the unpardonable sinne, none can be seene to commit this sinne before death ; for who can tell its finall till they dye, but men may be seene to commit the sinne that is unto death before they dye ; as appears 1 *Joh. 5. 16.* Therefore finall unbelieve is not the unpardonable sin.

16 *Argu.* If the salvation of the Elect is sure and certaine, then it depends not upon that which may faile, but beleeving may faile, therefore if it depends not upon beleeving, if it did, it might faile also ; but the salvation of the Elect is sure and certaine, in that it depends upon a sure foundation, the immutability of his Counsell, *Heb. 6. 15, 17. Faith shall cease, 1 Cor. 13. It is a creature, Psal. 51. a worke,*

worke, and it groweth, 2 *Thes.* 1. 31. and increaseth, 2 *Cor.* 10. 15. it may be overthrowne, 2 *Tim.* 2. 18, 19. What God saith, I must beleeve, he saith they did for a time beleeve, Luk. 8. 13. *The Devills beleeve*, James 2. 19. How could they have that taste, Heb. 6. 4, 5. Without beleeving; how could they receive the knowledge of the truth, Heb. 10. 26. Without beleeving; how could they stay themselves upon the God of Israel? Without beleeving ye see what they were; *Isa.* 48. 1. to 7. & 58. 2. The nature of it is liable to faile, else what need was there of Christs prayer that it might not faile, Luk. 22. 32. Its a fruit of the Spirit, one with joy, peace, goodnesse, temperance, Gal. 5. 22, 23. And doe not one or more of these in a childe of God sometimes faile: if it be denied, the experience of the Saints doe sufficiently testifie to the truth of this: but I will prove it by Scripture: First, for joy, David saith; *Restore to me the joy of thy salvation*, Psal. 51. 12. Had not he lost his joy? it did faile him, he wanted it: and Heman, a good man, complaining saith; *Lord, why castest thou off my soule? I am distracted while I suffer thy terrors*, Psal. 28. 14, 15, 16. What joy and peace had he, if joy and peace faile? Why not saith, they being one in nature? *Jeremiah* saith; *I said my strength and hope is perished from the Lord*, Lam. 3. 18. If his strength and hope perished, then faith perished; if no hope, then  
no

no beleeving: if we cannot cast away our confidence, why are we exhorted not to cast it away, *Heb. 10. 35.* Beleeving and confidence are all one, *2 Thes. 3. 4. Eph. 3. 12.* If their confidence might be cast away, they might be without it; see *Heb. 3. 6.* with *1 Job. 5. 14. Rom. 11. 20.* *Flesh and heart faile, but not God,* *Psal. 73. 26.* *My hope hath he removed like a tree,* *Jch. 13. 10. Joh. 20. 25. Psal. 77. 2 7 8, 9, 10.* If continue in faith, *1 Tim. 2. 15.* denieth the faith, *1 Tim. 4. 1. & 5. 12.* denied the faith, *1 Tim. 5. 8.* *I speake as unto wise men, judge what I say.* Many idolize their beleeving, they live upon it, fetch all their comfort from it, and not from God in Christ.

17 *Argu.* That which taketh away sin, that justifieth us; Christ tooke away sinne by his blood, therefore we are said to be justified by his blood, *Rom. 5. 9* To be justified, and to be free from sin is one; that which justifieth us, freeth us; as the payement of the debt, freeth the debtor from suits and imprisonments, &c. So Christ paying our debt, is our justification from sinne, our freedome from the punishment of sinne. To be saved by Christ, and to be justified by Christ, is all one; to be saved from our finnes, *Mat. 1. 21.* and to be justified from our finnes, *Rom. 5. 17.* is one thing. Its not our beleeving, but the Spirit that reveales to us we are justified; the Spirit dwelleth in us, *1 Cor. 3. 16. 1 Cor. 9. 19. Rom. 8.*

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11. 16. 1 Joh. 3. 24. *The Spirit speaketh in us,* Mat. 10. 20. and sheweth us what Christ hath done for us, 1 Cor. 2. 9, 10. with 16. 13, 14. 18. Heb. 10. 15. 17. 1 Joh. 5, 6. *The blood of sprinkling* is the application of it to the conscience, it speaketh good things to the conscience, that all is paid, this cleanseth the conscience, Heb. 12. 24. The worke of faith is one-ly to assent to the truth of what the Spirit in the Word saith, and receive its testimony: now to assent unto a thing, is not to manifest it; giving and receiving are two things, Ephes. 3. 5.

18 *Argu.* If Christs death be that thing, for and by which we are justified, then when that death was, then we were justified; but Christs death is the thing for and by which we are justified: *By his knowledge my righteous servant shall justify many; for he shall beare their iniquitie,* Isa. 52. 11. So that his bearing our iniquity, was our justification from sinne, and by his knowledge he knew whose sinnes he bore; that is, whom he justified; *The Lord knoweth who are his,* 2 Tim. 2. 19. with Exod. 28. 21. &c. By his knowledge he knew thee and me, and he loved thee and me, and gave himselfe for me and thee, Gal. 2. 20. To beare iniquity, and to beare the punishment of sinne, is one thing; if we are justified through the redemption which is in Jesus Christ, Rom 3. 24. Therefore it is evident, wee are not justified through

through beleeving, *Rev. 5. 9. This is my body, which was broken for you, 1 Cor. 11. 24.* He had not dyed but for you, and in his knowledge and love you were when he dyed for you; here are sweet consolations.

19 *Argu.* If we are not justified by workes, then if beleeving be a worke, then we are not justified by beleeving, but we are not justified by workes, *Rom. 4.* That beleeving is a worke, appeares

1. Because we are commanded to beleeve, as to love one another, as he gave us commandement, *1 Joh. 3. 23.* If we are commanded to doe it, its a worke.

2. To obey a command is a worke, but to beleeve is to obey a command; faith is an obeying of the will of God, therefore a worke; faith is called a service, the service of your faith, *Phil. 2. 17.* If it be a service, it is a worke; the worke of faith, *2 Thes. 1. 11.* The act and exercise of our faith is a worke.

3. Its a worke, because we are reprov'd for the smallnesse of our faith, *Mat. 6. 30. & 8. 26.* If it were no way acted by us, why are we reprov'd for not beleeving; if we are not to doe it, why are we reprov'd for not doing it?

4. Its a worke, because the Saints are exhorted to doe it, *Heb. 10. 22.* We are not exhorted to any thing but that which is our duty to doe, if it be a duty, it is a worke,

5. To beleeve, is a worke of all the faculties

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ties of the soule, the understanding, will, conscience, memory, affections.

6. To receive a thing, is an act of the whole man, but to beleeve a thing, is to receive it, *Joh. 1. 12.*

7. Not to beleeve, is a worke of darknesse, therefore to beleeve is a *worke of righteousness*, *Titus 3. 5.*

8. Faith is required in all we doe, therefore it partakes of the nature of a worke, and so is a worke, and without it we cannot doe any good worke, *Heb. 11. 6.*

9. Its a worke, because wee are said to doe it, *If [ thou ] beleevest, [ I doe beleeve ] Acts 8. 38. With the heart [ man ] beleeueth, Rom. 10. 9, 10.* It is an action of the heart consisting in judgement, and he doth it as truly as *he confesseth with his mouth* : it is improper to say, beleeve doth beleeve, love doth love, repentance doth repent, but we being moved by the Spirit of God, we doe beleeve, we love, and we repent ; not God, but we by his power.

10. If to confesse Christ is a worke, then to beleeve is a worke, and one of the *workes of righteousness we have done*, *Titus 3. 5.* If it be said, that faith is put in opposition to workes, and therefore faith is not a worke : I answer,

First, When faith is put in opposition to workes, then by faith we are to understand Christ, because he alone is our Righteousnesse, *Rom. 3. 28.*

Secondly,

Secondly, When the Apostle excludes workes in Justification, by workes we are to understand all outward and inward acts, faith it selfe, for seeing workes are excluded, beleeving being a work it is excluded with the rest.

Thirdly, It will be granted that the workes of the Law were excluded in Justification ; then it will follow, faith is excluded, because no command of the Law could be obeyed without faith, therefore faith was a part of the fulfilling of the Law : that faith was required, appeares, *Mat. 22. 37, 38. 40.* The Law required *purity*, and that could not be without faith ; for those that beleeve not, are defiled, *their minds and consciences are defiled, Titus 1. 15.* Therefore beleeving was required under the Law as well as under the Gospel : as to love the Lord is a duty now as ever, and ever as now; that which is our Righteousnesse, causeth us to be accepted, causeth us to be saved; but that is Christ, and not our beleeving, *Ezra 9. 15. Righteousnesse belongs to God, Dan. 9. 7.* Its proper to Christ, *Jer. 23. 6.* Our beleeving is neither God nor Christ. We are justified by the act of faith ; *answ.* Then we are not justified by Christ, by his blood ; Christ hath deserved to accept our faith for Righteousnesse ; *answ.* Gods judgement is according to truth, *Rom. 2. 2.* He accepts it in mercy, not in justice : *answ.* Doth God judge or accept a thing to be that which it is not.

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20 *Argu.* If justification is an act of God, then it is not an act of beleeving ; but its an act of God ; *its God that justifieth*, Rom. 8. 23. *Christ is God ; My righteous servant shall justifie many*, Isa. 53. 11. Rom. 5. 9. Ever since his death our finnes have been removed, Zach. 3. 9. Joh. 1. 29. Col. 1. 20.

21 *Argu.* If we are justified by his blood, then we are not justified by beleeving ; but we are justified by his blood, Rom. 5. 9. *Through his Redemption*, Rom. 4. 24. Therefore not through our beleeving ; for blood, Redemption, and beleeving are not one thing.

22 *Argu.* That which is our justification, that is our peace ; *but Christ is our peace*, Eph. 2. 14, 15. 17. Therefore Christ is our justification, and not beleeving.

23 *Argu.* That which covereth our iniquitie, that justifieth us ; but Christ covereth our iniquity, Isa. 59. 2. Therefore he is our justification : as that which is covered, is not seene to men, and that which is not seene, is not imputed, and that which is not imputed, cannot be punished, no more will God impute any sinne to his, 2 Cor. 5. 18. But his righteousness. Imputation signifying accounting, or recounting what was ours, not to be ours, not imputing their trespasses to them, 2 Cor 5. 19. Not reckoning to us sinne, and so not the punishment of sinne, and imputing or reckoning Christs righteousness to be ours, for it is ours.

24 *Argu.*

24 *Argu.* If our justification is in another, then we are not justified in our selves; but we are justified in another; *In the Lord shall the children of Israel be justified, and shall glory,* Isa. 45. 25. Our justification is our glory, and we glory in it: believe is in us; see *Rev.* 19. 8. & 7. 9. 13, 14. *Isa.* 61. 10. Therefore believing is not our Justification.

25 *Argu.* Where our Righteousnesse is, there is our Justification; but our Righteousnesse is in Christ; *In the Lord is our righteousnesse,* Jer. 23. 6. Sufficient to secure us from the punishment of sinne: that which is our Righteousnesse, is our Justification; Christ is that, *1 Cor.* 1. 30. Therefore believing is not our Righteousnesse, nor our Justification, *Isa.* 45. 24. *Rom.* 4. 24. The Papists judge their workes to be that which saves them, upon such places as these; *Mark.* 16. 16. *Pro.* 28. 18. *Mat.* 9. 17. to 23. *Mark.* 13. 3. *James* 2. 24. *1 Tim.* 4. 16. *1 Cor.* 7. 16.

26 *Argu.* Justification is a spirituall blessing, therefore where our spirituall blessings are, there is our Justification; but *all spirituall blessings are in Christ,* Eph. 1. 3. *In him,* 2 *Cor.* 5. 21. Saving benefits and blessings are not in us, but such things as accompany salvation: Saving and accompanying salvation are not one.

27 *Argu.* Where we are accepted, there we are justified; but *we are accepted in the beloved,* Eph.

Eph. 1. 6. Therefore we are justified in the beloved: so we are compleat in his compleatnesse, not in our selves but in him is our perfection, *Col. 2. 10.*

28 *Argu.* Our Justification is a part of our compleatnesse, therefore where we are compleat, there we are justified; but we are compleat in him, *Col. 2. 10.* Therefore we are justified in him; therefore we are not justified in our selves, nor by beleaving.

29 *Argu.* If we be justified by grace, and beleaving is not grace, then we are not justified by beleaving, but we are justified by grace, *Rom. 4. 24. Titus 3. 7.* Beleaving is not grace, the fruits of the Spirit, *Gal. 5. 22, 23.* are called graces by men, but not by God; the Scripture calls them not so; faith, love, meeknesse, temperance, peace, joy, &c. are not graces, but effects of grace, gifts of grace, or from grace, grace is but one, there are not many graces, though there be many gifts of love, which are the effects of it, which all are the gifts of grace, *Rom. 2. 6. 1 Cor. 12. 4.* Grace is out of us in the good will and pleasure of God; and Christs death was an effect of grace, of Gods grace is love, *Titus 3. 7.* We are exhorted to grow in grace, viz. in the knowledge of the love of God, &c. He that beleaves hath the witnesse in him; but faith is not this witnesse, *1 Cor. 2. 10. 2 Cor. 4. 13.* The seed that remaineth in us, is not God, but the Word of God, *Luk. 8. 11, 12.*

*Rom.*

*Rom. 10. 17. Rom. 8. 30.* It declareth the order of Gods dispensing these priviledges to us ; the setting of one thing before another, doth not alwayes prove the being of it before it ; see *1 Cor. 1. 30. Rev. 5. 9.* If men be called before justified, men are not justified by beleeving ; for if they be called they beleeve, or else how are they called ; if they be beleevers, and yet are not justified, it is because beleeving could not justifie them. We are also to consider when Scriptures were written, if before Christs death or after : Some of those before his death, saith ; as some object ; *He shall redeeme Israel, Psal. 130. 8. He shall justifie, Isa 53. 11. He shall save his people from their sinnes, Mat. 1. 20, 21.* These speake in the Future tense, he shall come ; for as yet Christ was not borne : but after Christs death the Scripture speaketh in the Present tense, because he had then actually done it ; see *Heb. 10. 10. 12. 14. Rev. 1. 5. & 5. 9.* Before Christs death it was commonly expressed that he should do it ; now Christ hath done it, wee may not say it is to doe. Justification by beleeving is not to be understood of Justification it selfe, but the manifestation of it in the conscience ; for the Scripture attribures that to a thing, which is not a cause, nor meanes, nor effect of it, but a meere shadow of it ; as appeares, *Levit. 16. 30.* compared with *Heb. 10. 11. Col. 2. 17.* Till Christ dyed there was no satisfaction.

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tisfaction for any one sinne; the Father trusted Christ for the sins of the Elect till Christs death, and then Christ made payment for the sinnes of his Elect to the end of the world.

30 *Argu.* If we are healed by Christs stripes, then we were healed before we beleeved, for his stripes were before his death when he dyed upon the Crosse; but *Christs stripes healed us*; By whose stripes we are healed, 1 Pet. 2. 24. Therefore beleeving doth not heale us; then ever since Christs death we have been sound and whole, even before we knew it; see *Eph. 2. 15.*

31 *Argu.* If men are given to Christ before they beleeve, then beleeving doth not make men belong to Christ; but the first is true, *Joh. 6. 37. Joh. 17. 6.* Therefore the latter is true also.

32 *Argu.* If salvation is in Christ, then it is not in us, much lesse in beleeving; but salvation is in Christ, 2 *Tim. 2. 10. Mat. 1. 21.*

33 *Argu.* If the cause why we shall live, is, because Christ lives, *Joh. 14. 19.* then beleeving is not the cause why we shall live: if we are alive to God through Jesus Christ, 2 *Cor. 5. 7.* then not through beleeving; see *Rom. 6. 10, 11.* for beleeving is not Jesus Christ.

34 *Argu.* If our salvation depends upon the promise of God, then it depends not upon our beleeving, but it depends upon the promise of God, *Heb. 13. 8. Heb. 6. 17, 18.*

35 *Argu.*

35 *Argu.* If the Reason why we shall not perish, is, because none are able to plucke us out of his hand; then the Reason of our not perishing is, not because we beleewe, but the Reason we are saved is, because none are able to pluck us out of his hand, *John* 20. 28, 29, 30.

36 *Argu.* If our salvation depends upon the faithfulness of God, then it depends not on our beleewing; but it depends upon the faithfulness of God, *1 Thes.* 5. 23, 24. *Mica* 7. 18. 20.

37 *Argu.* If the Reason why we are not consumed, is, Because the Lord changeth not, *Mal.* 3. 6. Then it is not because we beleewe; we change oft, but he never, *Heb.* 13. 5. The ground of my confidence is not in any thing in me, or done by me, but in God, in his promise, *Psal.* 62. 7, 8. *I rejoyce in the Crosse of Christ,* *Gal.* 6. 14. and that my name is written in the booke of life, *Luk.* 10. 20. O yee that love the Lord, Rejoyce in the Lord, *Phil.* 3. 1. *Alway,* *Phil.* 4. 4. *Evermore,* *1 Thes.* 5. 16.

I would know of you that hold we are justified by beleewing, whether faith in the nature and power of it doth justifie or no; if yea, I would know how the power to beleewe apart from the exercise of it can be knowne to us, and how it may be called faith, when there is no beleewing; and whether the light and power by which we beleewe, be not the same by which we obey the rest of the commands of God,

God, and how it can be distinguished apart or without beleeving ; if it justifieth us without its act, can you tell how and when you were justified ; for if it may be in the soule one houre, and not act, why not two seven yeares ; and whether this opinion doth not imply, that a man may have faith, and be justified by it, and yet not know it, nor beleeve ; if faith justifieth in respect of the righteousness and meritoriousness of it, whether it will not follow that we are not justified by the righteousness of Christ, but by that of faith which is in our selves, and so need not looke at a righteousness in another, in Christ, if the act of faith justifie, whether we are justified by one act or many, if by one, how we may know it or distinguish it, that we may not so act faith againe needlessly ; for what need is there of more then one, if one be enough ; if many acts of faith be required to justifie us, it is necessary to know how many, that so we may know when we are justified ; if we are to act faith continually to be justified, because we sin continually, it will follow we are not justified for ever, and that we may despaire of ever enjoying one quarter of an houres sweet enjoyment of Justification, because in lesse time we sinne, and so are unjust, and to be justified againe : and if it be so, no man can say three minutes together, he is a justified man, because in lesse time he sinneth, and

and then he is by faith to be justified againe ; but this it is for a man to justifie himselfe ( as the blind Pharisees justified themselves ) *Luk. 16. 14. 15.* Call you this Justification, which will last no longer, and is to so little purpose ; its but a shadow, there is no truth nor substance in it, they are like the Priests under the Law, and their worke to lesse purpose, *Heb. 10. 11.*

*Geree :* For satisfaction that they may see we derogate not a jot from Christ ; see Wards Sermon, p. 68.

*Ans.* It seemes Wards Sermon saith, they doe not, therefore they doe not: this is prooffe enough for those that will thinke it so.

*Geree :* How can this be a derogating unto Christ, or an abrogating unto faith, to say by beleeving we live and are justified from sinne, &c. *Joh. 3. 33. p. 92.*

*Ans.* How can it be otherwise, seeing yee dishonour Christ, and put him to open shame: it is a very great evill yee doe ; your evill is great and grievous :

For 1. Christ should be lifted up, but yee pull him downe, in that yee deny him his perfection and glory ; yee derogate from his sacrifice, in that yee deny it to be sufficient to save us.

2. Yee bring in workes, beleeving and repentance, &c. as joynt causes of salvation, and deliverance from wrath.

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3. In desiring something beyond his perfection, yee make Christ an imperfect Priest, and his sacrifice imperfect.

4. Ye disgrace Christ, in adding your righteousness to his ; ye deny the efficacy of his death, and deny him to be able to save to the uttermost.

5. In that ye would have something done for salvation, ye deny it depends alone upon Christ ; for it depends not alone upon him, if it also depends upon any other condition or additions.

6. Ye deny salvation to be a free gift, freely given us, if we must doe for it, and so earne it, else ( as you say ) we shall not have it, and so you make salvation uncertaine and doubtfull.

7. Ye make Christ a meere shadow in comparison of your workes, in saying the promise of God, and the death of Christ is frustrate to us, unlesse we performe such conditions.

8. In saying we are justified by beleeving, ye deny we are justified by Christ, which is dangerous, though it hath a shew of truth, because Christ and beleeving are two things ; so that its to divide our Justification between God and man, Christ and us, his workes and ours.

9. Ye deny Justification and Salvation to be accomplished by Christs obedience, in making it to depend upon our obedience,  
and

and so ye impute it in part (if but in part) to our selves, & so overthrow the death of Christ.

10. Ye make not Christ, but faith and repentance, &c. the meanes of our salvation.

11. Ye give that to beleeving, &c. which is proper to Christ, in that ye attribute Justification, (which is the chiefe and maine thing Christ hath done for us) to beleeving, *Isa. 45. 24. & 53. 11.*

12. You make beleeving a cause of Justification, in saying without it we cannot be justified.

13. In saying beleeving is imputed for righteousness, ye make it our righteousness, or charge God to impute that for righteousness which is not righteousness.

14. Your opinion ingendreth unto bondage, it leaves the conscience in feare, it robs it of peace, joy, and consolation; its an enemy to a chearfull and free serving of God.

15. To say that we are justified by Christ and faith together, is dishonourable to Christ; for if we be justified by both, then not by one, and so Christ is made no Saviour, in their judgements he is but a halfe Saviour. I desire to know how it can be made out that we are justified by Christ, if we be justified by beleeving; if we are justified by his blood, *Rom. 5. 9.* Unless beleeving be his blood, we are not justified by beleeving: the Scripture doth not say that any one is justified from sinne by beleeving,

leeving, but we have been taught so, and it is no easie matter to unlearn and leave a corrupt principle.

16. Christ hath not all the glory of our salvation, if we joyne beleaving or workes to Christ as a copartner with him : faith must have a part of it, and we our selves ; for wee beleave as you confesse, p. 6.

17. In saying we are not loved nor accepted untill we beleave, ye deny we are accepted for Christ sake.

18. Ye attribute righteousness in part to our selves, in attributing it in part to beleaving : many please themselves with a conceit that they doe not dishonour Christ in attributing salvation to beleaving, because faith is from Christ.

19. If we may ascribe Justification to beleaving, then by the same Reason we may ascribe Justification to love, patience, temperance, &c. yea to all our performances, our good workes, prayers, teares, &c. Because the power by which we doe these is Christs ; *Without me ye can doe nothing*, Joh. 15. 5.

20. You make Christ no Saviour at all, though you confesse Christ dyed for us, yet you affirme, beleaving and workes save us ; He is all, yet you make him nothing at all, unlesse man please to make him (and what he hath done) saving by beleaving, &c. Christ will be all in nothing, in that if ye make him not all, ye take none upon him.

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Or. 5, 6,

O ye sonnes and daughters of the most High, lift up your voyce, and cry no inherent holinesse, no workes of the Law to Justification ; *Its not of workes, of righteousness we have done, but according to his mercy he saved us*, *Ti-  
m. 3. 5. to 9. In the Lord have I righteousness,* he is our righteousness, *Jer. 23. 6. My tongue  
shall talke of thy righteousness, even of thine cre-  
dy, Psal. 71. 15. 24.*

*Geree : Methinks Ezek. 36. 26, 27, 28.  
should make him blush, if he were alive, they shall  
be my people, and I will be their God, p. 79.*

*Ans.* You have cause to blush for writing your selfe a Preacher of the Gospel, and are so ignorant a Preacher ( of the Law, yea ) of Popery, to be a Minister of the Law, is to be a Minister of the Letter, as appeares, *2 Cor. 3. 6,  
7, 8, 9. Such a Minister you are.*

2. Such as belong to the Election of grace, ever were and shall be the people of God, yea all the world, and all in it is Gods; he saith *My Gold its his, Ezek. And the beasts of ten thou-  
sand mountaines ; the world, and all in it is his ;  
but when God saith ; I will be their God, and  
they shall be my people ; the meaning is, he will  
declare himselfe to be theirs , and own them  
for his visibly ; My people, Isa. 5. 13. called so,  
Rom. 9 25. And so shall they own him ; in this  
sense they were not his people , nor God to  
their God before.*

*Geree : We must make our Election sure, 2 Pet.  
1. 5, 6, 7. 10, 11.*

*Ans.* This place is to be understood of the knowledge of our interest in it, that is, we are to use all the meanes to attaine to the knowledge of it; as for Election it selte is sure enough, it was before the world, therefore nothing we can doe, can cause it to be, nor cause us to have an interest in it, *Eph. 1. 4.* Our help comes too late to doe that which was done before we were borne; we grant that untill men beleeve, we cannot tell who is elected, or shall be saved, till it appeares to us, *Acts 13. 48.*

*Geree:* All justified persons please God, but without faith none can please God, *Heb. 11. 6.* Therefore without faith no man is justified.

*Ans.* God was ever pleased with the persons of the Elect; Jacob was loved before he had done good or evill, *Rom. 9. 11. 13.* This love is from everlasting, *Jer. 31. 3.* God loves the Elect, as he loves Christ, and Christ was loved before the foundation of the world, *Joh. 17. 23, 24.* Therefore the persons of the Elect pleased God before the world, therefore before they beleeved; nor doth God love any the more or the better because they beleeve; as appeares, *Rom. 5. 8, 9, 10. 2 Tim. 1. 9, 10. Rom. 11. 28. 1 Joh. 4. 16.* Therefore *Heb. 11. 6.* is to be understood of actions not done in faith, are not according to the Word, therefore are not acceptable; therefore your Syllogisme is not true nor safe; if ye learne the truth,

truth, ye must learne a new Logicke; your Doctrine inferres, that a beleever doth not sinne, or if he doe, he pleaseth God; if ye grant, its possible for one that is justified to displease God, then ye contradict your selfe, then its possible for a man to displease God, and yet be justified.

Geree: Faith and repentance on mans part, are conditions of the Covenant of grace, is evident, Joh. 3. 16. p. 73.

Ans. I would see Scripture for this, I heare it from men, but not from Christ: the Scripture doth not say, that beleiving and repentance are conditions of the covenant of grace, nor that there is any conditions on mans part of the Covenant of grace. When you write againe, alledge the Scripture that saith so, or say nothing: if there be conditions in the covenant of grace, then the covenant is frustrate, if the condition be broken, if it were so, we could not be certaine of salvation. Joh. 3. 16. Mark. 16. 15, 16. and the like places, are not conditions of the covenant of grace, but directions how the Gospel is to be preached, and applyed: if any aske who shall be saved, the Scripture answers, *He that beleeves.*

The Scripture saith; *He that beleeves and is baptized, shall be saved,* Mark 16. 16. Ye see Baptisme is required as well as faith: the thiefe on the Crosse was not baptized, yet saved; if he was saved and yet wanted the one, by the

same reason another may be saved in the want of the other ( if he belong to the election of grace ) seeing beleiving , repentance, baptisme, are workes in nature one. Whereas it is said ; *He that beleeveth not shall be damn'd, and is condemned already* ; Such Scriptures hold forth what men are in appearance, and not what they are in respect of the eternall decree and appointment of God : for those who beleeve were once unbelievers, *Rom. 11. 32.* And if it were his will that they should be damn'd, God hath or must change his will, or they cannot be saved ; *For the Lord of hosts hath sworne saying, as I have thought , so shall it come to passe, as I have purposed it shall stand, isa. 14. 24. & 46. 10. Acts 2. 23. Heb. 6. 17.* To be condemned already, is to be understood they are condemned in the Scriptures, and in their own consciences, yet if elected, they shall be saved.

The Word of God is his will, viz. his signifying will, it reveales some part of his pleasure, it is not his decree or pleasure, it is not so properly his will, as the will of his good pleasure is: By the event ( the not slaying *Isaack* ) it appeared that it was not the will and decree of God that *Abraham* should kill his Sonne ; nor *Niniveh* be destroyed. The word of God is his signifying will , and it concernes us to looke upon it, to binde us to the observation of it, untill he signifie the contrary ; thus it was in *Abrahams* case concerning the killing  
of

of his Sonne. Also the providence of God declares his will as well as his word, though it be not in the same way ; instance the sparing of *Niniveh*, &c.

Gerec: *Righteousnesse is imputed to us by faith*, p. 102.

Ans. The Scripture saith, God imputeth *Righteousnesse* ; you say, *faith* imputes it : *faith* and *believe* you make one, p. 85. Doe you make God and *believe* one, or doe you deny that God imputeth *Righteousnesse* ?

1. Nor doth God impute our *beleeving* for *Righteousnesse* ; if it be said, *Abraham beleeved, and it was imputed to him for righteousness* : So *Phineas executing Judgement was imputed to him for Righteousnesse unto all generations* : *Psalm*. 106. 30, 31. That is, it was an action commendable.

2. [It] what it, was imputed, his *beleeving* or that which he *beleeved*, it was Christ his *Righteousnesse* that was imputed, not his *beleeving* ; the word *beleeving* implyeth so much, that *Righteousnesse* is elsewhere, and not in *beleeving*, nor in our selves ; for by it we apprehend something out of our selves in another, in Christ.

3. If God imputed his *beleeving* to him for *righteousnesse*, then it was his *righteousnesse*, or God imputeth it for that which it was not ; for Christ is our *righteousnesse* ; *This is his Name that they shall call him the Lord our Righteousnesse*,

702 *Christ is our righteousness.*

teousnesse, Jer. 23. 6. We are to aske in his Name, viz. his Name is his Righteousnesse; *He is made unto us Righteousnesse*, 1 Cor. 1. 30. In his Name, that is, in the confidence of his Righteousnesse wee are accepted, and shall have what we need; in this confidence goe to God without wavering.

1. Righteousnesse is in Christ; *In the Lord have I righteousness*, Isa. 45. 24. Rom. 2. 24.

2. Beliefe is in us; Christs righteousness is without us; *it covereth us*, Rev. 19. 8. & 7. 9. 13, 14. Isa. 61. 10.

3. *Daniel* beleaved, yet righteousness was not then brought in, Dan. 9. 24. Isa. 61. 1.

4. The Saints did not count beliefe to be their righteousness, *Psal. 71. 16. Mica 7. 9. I shall behold his righteousness*. Righteousnesse and glory consists not in faith, but rather subsists in us by it; I meane the comfort of this Righteousnesse.

5. To say that any thing is our righteousness besides Christ, is to deny him the preeminence in all things, Col. 1. 18.

6. Therefore the Saints cry; *O Lord, thou art our Righteousnesse*, Ezra 9. 15.

7. All that fallen man needed, was onely a perfect righteousness to justifie and save him, if beleiving could have been that to them, Christ might have been spared.

8. That which is our righteousness causeth us to be accepted, and that is Christ, Eph. 1.

The

The Saints expect not any acceptance for any thing in them, or acted by them, *Dan.* 9. 18. *Isa.* 71. 10. 16. Its most evident that Christ he is made unto us Righteousnesse, *1 Cor.* 1. 30. Therefore beleeving is not made our Righteousnesse. Therefore our Righteousnesse is not in any thing but Christ, in and by whom we are more righteous then *Adam* in his puritie and greatest glory.

*Geree : Beliefe makes us the children of God.*

*Ans.* Men are sonnes; first, by creation; secondly, by generation; or thirdly, by adoption. A fourth way we know not.

The Elect are Sonnes before they beleeve, which appeares by these Reasons.

1. We are children and sonnes by adoption, *Eph.* 1. 5. We were sonnes when elected; for Election is nothing else but our adoption (by adoption Christ and the Elect became sonnes to God) adoption and choice is one; the Elect were *chosen before the world*, *Eph.* 1. 4. Adoption is acceptance of us in Christ; therefore we were children before we beleeve: before God declares mercy to *Ephraim*, he calls him his Sonne; *Ephraim my Sonne, I will surely have mercy upon him*, *Jer.* 31. 20.

2. The action of the Father is before the action of the Sonne; adoption is attributed to the Father, therefore it must in order be before Redemption, which is the worke of the Sonne; so that the Elect were chosen before

Christ did redeeme them by his death, *Rev* 5. 9 Therefore adoption is before our redemption, *Eph* 1. 3, 4, 5. And our Redemption was before we beleaved, *Rev* 5. 10. And therefore wee were sonnes before we beleeve.

3. If we were not sonnes before Christ suffered, he could not have brought sonnes to glory through suffering, *Heb* 2. 10. If not sonnes before he suffered, how could we be his brethren? It behoved him to be like unto his brethren, *vers* 17. But if they had not been children, they could not be his brethren; also Christ by his death justified children.

4. We were given to Christ before he suffered for us, then we were heires, sonnes; *If ye be Christs, then are ye Abrahams seed and heires, &c.* That is, children of God, *Gal* 3. 29. So that our being Christs, makes us the seed, and not our beleeving.

5. If a childe differs nothing from a servant, *Gal* 4. 1. That is, one that is not a childe, then he is a childe before he beleeves; for if he beleeves, he differs apparently.

6. We are sonnes before we beleeve, because we cannot beleeve without the Spirit; for faith is a fruit of the Spirit, *Gal* 5. 22. Therefore we have the Spirit before we beleeve; and we are sonnes before we have the Spirit; for the Spirit had not been sent into their hearts, if they had not been sonnes; Be-  
cause

cause yee are sonnes, God hath sent forth the Spirit of his Sonne into our hearts, Gal. 4. 5. If the Reason he sent the Spirit into their hearts, was, because they were sonnes; then it was not because of the smallnesse of the measure they had received; therefore Gal. 4. 5. is to be understood of the first sending it into their hearts.

7. If beleeving makes us the children of God, it will follow, we have no union nor interest in God without our act; for *we beleeve*; this sutes well with Popery.

8. Its against truth and reason to beleeve, that by beleeving I make my selfe a son, and God my father; if I beleeve my selfe to be a Kings sonne, will beleeving it make me so: if I beleeve brasse is gold, will it be so; he that is a Prince knowes not that he is so, untill some time after he is so; yet he is a Sonne and a Prince whether he knowes it or beleeves it or no: therefore beleeving makes us not sonnes, but by it we see our selves to be sonnes, and enjoy the comfort of it by beleeving.

9. Some teach and say, by baptisme I was made a member of Christ, a childe of God, and an inheritor of the kingdome of heaven: and you say, by be'eeving: yet its by neither.

10. Some have be'eeved themselves to be sonnes, yet see what God saith, Isa. 58. 2, 3, 4.

Besides, God saith, *Some beleevd for a time, and after fell away*, Luk. 8. and that the Devils beleeve, as *James 2.* Were these the sonnes of God; if no; then beleiving cannot make any a son; sons by faith in *Gal. 4.* By faith is understood Christ; or by faith we know our selves to be sonnes; and by faith we appeare to be sonnes; faith and workes being inseparable, in any other sense it cannot be extended, as I have proved.

*Geree: None can be in Christ without faith,* Rom. 11. 20. Eph. 3. 17. p. 97.

*Ans.* The Scriptures saith not any are in Christ by faith; Christ saith, *Every branch in me*, Joh. 15. 2. 4. &c. That is, in the (visible) Church; for that is called Christ, 1 Cor. 12. 12. In this sense men may be in Christ, and perish, a contrary exposition inforceth a finall falling away, &c. There is a being in Christ by election, *Eph. 1. 4.* But this not by beleiving, therefore your conclusion is without a foundation.

*Geree: We are dead till we beleve.*

*Ans.* We are so in our selves; but *alive unto God by Jesus Christ: our life is hid with Christ in God*, Col. 3. 3, 4.

*Geree: That which is sinfull may justifie from sinne*, p. 91.

*Ans.* So you say, but the Scripture doth not say so; reade me this out of the word of God, if ye cannot, it must be placed among the unwritten verities or fables. God doth  
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not approve of that which is sinfull, much lesse doth he justifie us for it, or by it ; all that is sinfull is detestable and accursed, the wrath of God is against it, *Rom 1. 18. Gal. 3. 10. Hab. 1. 13.* That which makes us innocent, makes us just, and that is not sinne, but Christ, who is our righteousness.

*Geree : It justifieth not in regard of it selfe or worke, but in regard of that which it holds, being most worthy, p 91. They over-honour faith indeed, that say, the very act of faith justifies, which we utterly disclaime in the Arminians, p. 90.*

*Ans.* If faith justifieth as it holds, then it justifieth as it is an act ; for to hold a thing is an act ; and yet ye say the act of faith doth not justifie ; I see you can contradict your selfe, and disclaime what ye affirme.

2. If faith justifie, because by faith we receive justification, then the act justifieth ; for its an act to receive : also it will follow by this Reason, that he that receives a pardon from a Prince, may say his hand pardoned him, because the hand received it ; and may he not as well say he pardoned himselfe, because he received it. The reason is the same.

*Geree : Faith is before Christ, p. 116.*

*Ans.* Christ saith ; *Without me yee can doe nothing, Joh. 15. 5.*

*Geree : Repentance and Faith are antecedents of grace, p. 76, 77.*

*Ans.* It seemes they are no grace, but goe bet re

before it, they are and are not, you know not what they are ; they are effects of grace, and signes to us that we are chosen to life , *Acts* 13. 48. Repentance is a change of the minde *Luk.* 16. 13. and a change in conversation, *Hof.* 14. 10.

*Gerec* : Treading the wine-presse alone, *Isa.* 63. 2. is not meant Christ suffering for sinne , but causing his enemies to suffer ; as the csherence with *Rev.* 19. 12. Christ is an agent, he treadeth, p. 13.

*Ans.* Christs passivenesse was an actuall destroying sinne his greatest enemy ; what you have said to it, hath not proved that it is not so meant ; is not this your mis- take, be not so confident.

*Gerec* : *Eph.* 5. The word might present holy without spot, &c. is meant for the future in heaven, p. 5.

*Ans.* It seemes you are ignorant and a stranger to these, and the like places, *Song* 4. 7. & 2. 10. & 6. 9. 1 *Joh* 4. 17. *Rev.* 14. 5. *Heb.* 10. 14. *Rev.* 1. 5. Wee beleeeve these, because they be the word of God.

These places speake in the Present tense ; hath Christ been 1600 yeares a removing iniquity, and still is it to doe ; this is contrary to *Zach.* 3. 9. *Heb.* 9. 26.

Many Scriptures written before Christs death, saith ; He shall redeeme, &c. as *Psal.* 130. 8. *Isa.* 53. 11. *Mat.* 1. 21. After his death, it saith, Its done, *Heb.* 10. 10. 12. 14. *Rom.* 4. 9. *Rev.* 1. 5.

*Gerec* :

Geree saith ; *The Doct̃or doth unlearnedly inferre, p. 83.*

*Ans.* It seemes if any inferre any thing contrary to you, it is no learned inference ; will you monopolize all to your selves, that wisdom may dye with you ; God is the teacher of his , 1 Cor. 2. 10. *They shall all be taught of God ; he is the best teacher, and they are the most learned that are taught by him , Who teacheth like him ? saith Job.*

Geree : *He hath not any solid Author on his side for what he hath delivered, p. 99.*

*Ans.* He alledgeth none but solid ones ; Is Christ, his Prophets, and Apostles, no solid Authors with you ? If we had said so, you might well have cryed Blasphemy.

Geree : *The Antinomians hold that faith cannot be shewed by our workes, p. 89.*

*Ans.* Then I am no Antinomian, nor never knew any, yet you rate and revile us at your pleasure.

Geree, saith Doctor Cripse, denies, Mat. 10. 34, 35, 36. Luk. 11. 33. 26. *Therefore he teacheth another Christ, and a wrong way to heaven, p. 22.*

*Ans.* He mentions not these places, much lesse doth he deny them : your words want warrant and weight ; for they are a manifest slander ; the objection you answer unto is sufficient to convince you : you charge falsely, and then draw a false conclusion ; what bold-  
nettes

nesse and large conscience have yee? how unjust and unreasonable is your charge and inference? doe you it to make us vile?

*Geree saith Doctor Cripse saith ; Righteousnesse puts a man from Christ, a prodigious profanenesse, hell it selfe hath not a more devilish expression, Mat. 5. 6. p. 104.*

*Ans.* The righteousness he condemnes, is our own righteousness, and that which keeps men from Christ ; see *Rom. 10. 3.* He condemnes not the righteousness of Christ, nor any thing that is righteous, or from Christ ; I never knew any so unreasonably wrest any mans words as you doe his.

When the Doctor saith, sit downe, question it not, beleve it is as good security as God can make thee ; God hath promised, venture thy soule upon it without further security ; Gerees wonders at this security, and saith. *Its no security ; as good as God can make ; Blush, O heavens, at this blasphemy ; if they have no better assurance, their faith is built upon a sandy and slippery foundation, p. 124, 125.*

*Ans.* The security is that which the soule is to rest upon : therefore he saith, God hath promised, venture thy soule upon it without seeking any further security, *p. 124.*

2. Is the promise of God no security at all with you ; blush O heavens at this blasphemy ; to call it none at all, sandy and slippery.

The

The promise hath an Oath annexed to it, Heb. 6. 17, 18. This is as good security as God hath made, or is needfull to make.

Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up for us a horne of salvation in the house of his servant David, &c. Luk. 1. 68, 69.

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An Answer to a Treatise, intituled,  
*An Antidote against Antinomianisme,*  
by Doctor Homes.

**A**N Antidote promiseth some rare extract to expell poyson, a specious pretence; But how can poyson expell poyson? his Antidote is poyson, and he that hath received it, needeth an Antidote to expell its poyson: he crownes the truth we contend for with names of disgrace ( which is powerfull to deceive the simple ) calling it unjustifiable Antinomianisme, &c. But its easier to say it, than to prove it; and though his saying so, is sufficient to many, the wise will try it, 1 Joh. 4. 1. He confesseth actuall Justification is by union, and so hath overthrowne what he contends for: Seeing we were united to Christ before we beleevd, as appeares, Heb. 2. 11. Joh. 1. 14. Then we were justified before we beleevd. Also how could the Elect be crucified with

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with Christ, if they were not considered in him, one with him, united to him, *Gal. 2. 20.*

But he saith; *The instant of union is when Christ is in us by faith, Eph. 3. 17. Joh. 3. 36. Joh. 1. 12.*

*Ans.* A thing may be said to be in us, and yet not one in union; how could *Paul* say; *Its not I, but sinne that dwelleth in me, Rom. 7.* If sin and he were one in union; is the house and he that dwels in it one in union? *Eph. 3. 17.* Speaks of Christs dwelling in us by faith, *Joh. 3. 36.* it declares who hath everlasting life, he that beleeves hath it: we doe not say men have it before they beleeve; we say, this life is in his Sonne; and the Elect shall have it, *1 Joh. 5. 11. Joh. 1. 12.* declares that those that receive him, have this priviledge or prerogative to be called *Sonnes*; this none have but such as beleeve; for we may not call him a sonne, who appears not to be so; to men there is no difference between men before they beleeve, but to God there is, he knoweth who are his.

*Without faith it is impossible to please God; please, signifieth a delight, so Basill and Bud.*

*Ans.* Seing the Scripture declares that Gods well pleasednesse with us depends not upon our pleasing of him, we are satisfied, we regard no mans testimony, we own no Doctors but Christ.

*Can God approve of the greater, our persons with-*

out faith, and not of the lesser, namely, our actions without faith; this is strange.

*Ans.* Its Christ that causeth us to be accepted, Eph. 1. 6. Actions without faith are not accepted, neither for Christ, nor for faith.

Our happinesse consists, not in Gods accepting our actions, but in our union with him, and in that our sinnes are not imputed unto us, Psal. 22. 1.

Our actions are accepted, because our persons are accepted, Gen. 4.

*Ans.* Its strange you will offer to say so; oh the horrible and tragicall effects that naturally flow from this doctrine, that he that beleeves cannot sinne, or his sinfull actions are accepted; if so, then Davids adultery and murder was accepted, yea all the sinnes of beleevers are accepted; we abhorre to open such a gap for sinne to enter.

The word Reconcile, declares that God is at enmity with us, and we with him. Re signifieth againe, con signifieth together, ciliation, to call or move to, how is there a removing, where there was never a removing? how together of those who were never asunder? how againe, unlesse the onenesse had been broken apieces?

*Ans.* Though the word signifie so, it will not follow, that God was ever at enmity with the Elect. We are full of movings, and removing, because changeable, but its not so with God, although the Elect sinne, and depart from

from God, yet the Scripture saith not that God was at enmity with them, or that they fell from the love of God, or that God hated the Elect; consider 1 *Joh.* 5. 16. *Isa.* 27. 4. *Rom.* 5. 9, 10. *Heb.* 13. 8.

*In saying God was never an enemy to the Elect, you make the fall of Adam, in whom the Elect were included, a fiction, and the story of Christs sufferings a fable, and Christs passion a vanity, and overthrow the nature of God, whose purity cannot indure sinne; ye deny many Scriptures, which testifie that God was at enmity with the Elect, Eph. 2. Isa. 63. 10, 11. Lev. 26. 40, 41, 42. Ezek. 15. 62, 63.*

*Ans.* These are hard words, and high charges indeed, *Jud.* 13. 15. like the raging waves of the Seas that looke big, and rise high, and fall as suddenly; so will your words fall into meere fables, or flanders; for no such thing will follow; we say the fall of Adam & Christs death, are no fictions, nor fables, but reall things, by nature in Adam the Elect did sin, and fell in Adam &c. And had not Jesus Christ been made a curse for us, we had perished, therefore the death of Christ did more then reveale love; men can reveale love each to other without dying, much more could God; in the love of God, and Christs death, lyeth our eternall happinesse: Consider whose doctrine is against the purity of God, yours or ours.

You

You say, we deny many Scriptures, tell us of one, we deny not any, we deny your false glosses, and mis-interpretations, I pray tell us in what place of Scripture we may read that God was ever at enmity with the Elect; or that he did not love them, untill they did beleve.

You say; *Till conversion comes, God is an enemy with the Elect.*

Ans. The Scripture you alledge to prove it, says not as you doe; the word, *wrath*, Eph. 2. is the curse, that nor any other place doth not say, that by the word *wrath* is meant Gods enmity against the Elect; if it doe, we will say so too. In *Isa. 63. 10, 11.* is the word *enmity*, viz. In some of his dispensations he was so; for *he fought against him.* So *Levit. 26.* God *walked contrary to them*, yet it will not follow, that God did so from any enmity and hatred to them; for he did then love them, and own them for his; as appeares, vers. 45. *I have given the dearly beloved of my soule into the hands of their enemies,* Jer. 12. 7. As for *Ezekiel 16. 62,* 63. *When I am pacified towards thee*; it appeares by the foure last verses, that its to be understood of the knowledge of his love; for he saith; *Thou shalt know that I am the Lord thy God.* *Joh. 14. 20.* God may seeme angry, yea seeme an enemy, and hide himselfe, and handle them roughly, and yet love them not the worse for that; as *Jer. 31. 20.* *He changeth*  
not,

not, Mal. 2. 6. He saith, *He is the same yesterday, to day, and for ever*, Heb. 13. 8. *Anger is not in me*, Isa. 27. 4. Therefore your brother was very much mistaken to conceive that there was anger in God till he was pacified.

*If Gods enmity had not concurred with Eves enmity against him, shee had not in all likelihood eaten the forbidden fruit.*

*Ans.* You are hard put to it, and have no Scripture to prove that you affirme; it appears you have no more but a likelihood for it; therefore we must take that, or nothing.

The fall was not from any enmity in God against her, but God by that meanes was pleased to bring about his glory; see Eph. 1. 6. to 12. Rom. 3. 19.

*God is a God of wrath to us, till faith in Christ comes*, Eph. 2. Rom. 5. 1, 2 *Its as evident as evident may be, that by faith in Christ, God is reconciled to us and we to him.*

*Ans.* Its as evident as may be in your booke, though the Scriptures say not so.

*Faith is a cause of Justification.*

*Ans.* You ascribe as much to faith, as to Christ a cause; this your opinion is very dishonourable to Christ, in setting faith above Christ; in making it a cause, whereas Christs death is but a meanes, a cause is above a meanes; the cause is the love of God.

*I say actually God cannot be said to be reconciled to man, while man is not reconciled to God.*

*Ans.*

*Ans.* I see you say it, and say more then you can prove ; we say and prove that we were reconciled to God by the death of his Sonne, Rom. 9. 10. What Christ did was actually, unless you will make it a fable : if Christ dyed before we beleaved, we were reconciled before we did beleave.

*Faith brings us into Christ, Ep'l. 2. 8, 9. Joh. 6. 37. Joh. 3.*

*Ans.* You say, into Christ, and that faith is a part of Christ, and a part of the divine nature ; but the Scripture doth not say so ; the divine nature is God, and incommunicable ; if it could be divided in parts, it were not infinite : we partake of it by union, not by infusion : its no wonder ye ascribe all to faith, as you doe, if ye thinke faith is God. So you ask, if God saves us without our being in Christ, and whether God doth not love to see us in Christ, rather then out of him : is this to speake like a Doctor ? Tell me, how could we be chosen in Christ before the world, if God did not consider us in him, Eph. 1. 4. Can you tell when God considered us out of Christ, or in what Scripture it is said, that ever any of the Elect were out of Christ, or that they by sinne fell out of Christ, or out of the love of God.

*When in Ephes. 2. 5. doth not import a difference of time.*

*Ans.* But it doth, for when we were dead, then

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then was the time that we were not alive.

*Evermore the godly learned Schoolmen (we call not the Papists in) put a difference between Gods decree and the execution of it.*

*Ans.* So doe we, but not because they say so: if the Scripture be cleare, why call ye in any at all, we will not beleewe men, therefore spare that labour when you write againe: we doe not say, we were actually justified from eternity, but by Christ on the Crosse.

*Why is God said to be wrath with the Ephesians whilst out of Christ?*

*Ans.* You abuse the Scriptures, for they doe not say, that they were ever out of Christ, or that God was wroth with them.

*Tremble to say, God loved Paul with as great love, when he persecuted the Church, as when he preached the Gospel.*

*Ans.* Let them tremble that say, that the finnes of beleevvers are accepted, that make God changeable, and love in him finite, and to be by fits and starts sometimes more & sometimes lesse, and sometimes without any love at all; and that a purpose of love, and an act of love are contrary; I thought a purpose of love could not be without love; a purpose of love is love in act; see *Jer.* 31. 3. *Joh.* 3. 16. *1 Tim.* 1. 14, 15, 16.

Concerning your distinction of Gods love of benevolence to a sinner, and his love of complacency after conversion, there is no light

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light in it : in what Scripture may I read this distinction of the love of God ; if not in any, I beleeve it came out of the impure fountain, viz. the blind Schoolmen. How this distinction of love may sute with man, I passe not, but to referre this to God, is to make him imperfect ; *Christ loved me, and gave himselfe for me, Gal. 2. 20.* I did not beleeve when God sent his Son, and when he dyed for me, therefore he loved me before I beleeved ; see *Rom. 9. 11. 13.*

*I wonder why you so contend for this expression, that God loved the Eleſt from Eternity, seeing the Scripture for once calling it love, calls it, purpose, choice, counsell, eleſtion, predeſtination.*

*Ans.* Wonder not we contend for it, seeing many deny it, a little leaven leaveneth all, *Gal. 5. 9.* We beleeve also that all those expressions hold forth love, and are one with it.

*Where is life and peace till faith comes ?*

*Ans.* Its in Christ, where it should be, *Col. 3. 3, 4.* who is our peace, *Eph. 2. 14.* and when we beleeve, we enjoy the comfort of it.

I wonder ye so contend against our Justification and salvation alone by Christ, unlesse ye intend to establish your own workes for righteousness, *Rom. 10. 3. Luk. 18. 9.*

*What need we take care, if we beleeve he will not love us the better ; if we beleeve not, he will not love us the worse ; and then a man may dye without faith, and yet be saved.*

*Ans.* If this be all, the Papists say as much against

against you for denying they are saved by charity: say the Papists, if our good workes cannot make us to be never the more loved, what need we take care to doe them? if we doe them, God will not love us the better, if we doe them not, God will not love us the worse: if we dye without them we may be saved: Consider what answer ye would give to them, and take it to your selfe.

So you tell us a story of a maide, who, as you say, was led away with this doctrine; said boldly to you, shee knew not how shee could offend Jesus Christ by any thing shee did; answer *Heb. 13. 8. He changeth not*; if her speech could not be justified, what is that to us? The doctrine of Christ is not the cause of the sins of men; is there none of your minde doe amisse; its easier to tell a story, then to prove what you have said.

To use your own words; *Many errors, blasphemies, and tragicall effects flow from your doctrine: You say, Faith takes a man out of the state of damnation, &c.* with other strange doctrines, which the Bible never knew, which tend to dishonour Christ, and to obscure the Gospel, and fill the conscience with trouble and sorrow, in stead of joy and peace.

Christs perfection is our happinesse, and in it we rest satisfied, desiring to obey him: O that we did not thinke any thing too much for him, who hath done so much for us, to

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love us, and wash away our finnes in his own bloud.

Many shall receive the notion of this truth ( as I heare you have done ) but shall afterwards lay it downe againe for error ( as you have done ) grow dead, or be prophane, because they received not the truth in the love of it, God gave them up to strong delusions, to beleeeve lies, taking error for truth ; they not being taught it of Christ, they wanted the power of it, and never truly knew nor understood this truth ; but yee have not so learned Christ, if so be ye have heard him and have been taught by him, as the truth is in Jesus, Eph. 4. 20, 21, 22. Yee see the teachings of men, and the teachings of Christ, are diverse, and have severall effects : the one ends in prophanenesse ; but Christs teaching, ends in holinesse, as becometh the Gospel.

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An Answer to a Treatise, intituled,  
*Sin suffered for, but not remitted.*

**I**N which he saith ; *Sinne was not before the sinning person had a being.*

*Ans.* If sin cannot be considered to be before we were borne, then when Christ suffered he bare none of our finnes ; how then can we be saved ; for that which is not, cannot be borne ;

borne ; and how is it just to punish Christ for nothing ; for so is that which is not , *Isa.* 53. 4, 5, 6.

*We put a difference in the Covenant, and the performance of it.*

*Anf.* So doe we ; and when Christ dyed he performed the condition of the Covenant.

*Heaven was then purchased, and we may as well say, we have that now, as pardon of sin before it be committed.*

*Anf.* The Scripture saith, we are justified in his blood, and that he hath washed us from our finnes in his own blood : but the Scripture doth not say, we have heaven in his blood and are glorified in his blood ; therefore the Reason is not the same.

*The Scripture speakes onely of finnes past.*

*Anf.* If Christ satisfied onely for the sinne past before his death, or onely those we have committed, who shall satisfie for the rest we shall hereafter commit : the Scripture saith he hath forgiven us all our trespasses, past, present, and to come, is all, lesse is not all. How past ; what before Christ suffered, what or what satisfied for finnes since committed if past, before we beleeve, what satisfieth & purgeth us after conversion ; will our works doe it ?

*We put a difference between the salve in the Surgeons box, and the healing of the wound.*

*Anf.* So doe we ; yet say, *His stripes healed us*

*Som*

*Sin suffered for, but not remitted. 123*

*Some whose finnes Christ bore, are yet unwashed, Zach. 13. 1.*

*Ans.* Zach. 13. 1. was a prophesie of Christ, who by his death washed us cleane in his own blood, Rev. 1. 5.

*Christ gives remission of finnes after we beleeve.*

*Ans.* The question is not when Christ gives it, nor when we receive it, but when sin was destroyed, and washed away, and we made just: if there were not remission of finnes in Christ for us before we beleeve, how could it be given us afterward?

*We are to aske pardon, Mat. 6. 12.*

*Ans.* The word *pardon* is not in the Text; the word *debts* is to be understood betwixt man and man: first, for we pray to be forgiven as we forgive, we forgive not perfectly; will an imperfect forgivenesse of our finnes from God be sufficient for us? Secondly, Because Gods forgiving us our finnes against him is not on that condition, if we forgive others, as this is; see *Mark. 11. 25, 26. Luk. 17. 3. 2 Cor. 2. 7.* And as for the forgivenesse of sin in *1 Joh. 1. 9.* is to be understood for the manifestation of forgivenesse, the assurance and injoyment of it in the conscience: its usuall in Scripture to put the cause for the effect, and the effect for the cause, *Pro. 8. 36.* Its so to be understood, because there is nothing of pardon obtaineable, but the manifestation of it, therefore not to be prayed for since Christs death,

death, all that is to be done is onely to declare its done, and for whom its done; for Christ will dye no more, its in vaine to pray for the pardon of that sin which was not washed away in his blood, *Heb. 10. 18. 2 Cor. 5. 19.* It is no mocking of God, to pray to God to manifest to us what he hath done for us; as *David, Psal. 51. 9. 12.*

*I grant Christ hath borne our sinnes, there is a difference betwixt Christs bearing them, and giving us pardon for them.*

*Anf.* If Christ hath borne them, and satisfied for them, seeing God is satisfied, now we know it, we are satisfied, in that God hath not any thing to lay to our charge, *Rom. 8. 33. 2 Tim. 1. 9. speaks of his purpose.*

*Anf.* Christ by his death did save us, according to his purpose, before the world: make the words, *His purpose to save us was before the world:* He saith not that we were saved before the world; He saved us by his death, so that its said, *He hath saved us, 2 Tim. 1. 9. see Titus 3. 5. Joh. 3. 36. & 5. 24. Col. 2. 10. Eph. 1. 3. & 2. 5. 8. Heb. 10. 14. 1 Joh. 5. 11, 12, Phil. 3. 12. Rom. 8. 24. We have all in Christ, Rom. 8. 23. We wait for the adoption; yet we are now the Sonnes of God, 1 Joh. 3. 2. and our Redemption, Eph. 1. 4. Yet by Christ we are redeemed, Luk 1. 68. We have redemption in him, Col. 1. 14. for Eph. 1. 3. In our selves imperfect, there is no perfection in us, nor in this life.*

*Heb.*

*Sin suffered for, but not remitted. 125*

Heb. 10. 10. Proves that by one act, Christs death, God was satisfied.

*Ans.* Its enough, seeing God is satisfied, we are satisfied, though others cavell, and be unsatisfied.

*Forgivenesse of sinne, conveyed to us by the Spirit, is called pardon.*

*Ans.* It appeares from *Isa.* 40. 1, 2. That their sinnes were pardoned before it was declared unto them; God calls it *pardon*, yet they knew it not, nor had it in their consciences; *Comfort ye my people; tell her that her iniquity is pardoned.*

2. Pardon of sinne, or justification in the conscience, is not justification it selfe, but onely the knowledge of it; Justification depends not upon our assurance of it, or knowledge of it, but upon Christ, *Isa.* 45. 25. It consists in taking away sinne, that which is in the conscience is the knowledge of it, and comfort of it.

1. That pardon of sin or justification consists not in the declaring of it, nor receiving of it; for if to declare one to be just, makes him so, then he was not so before, God and wisdom are said to be justified by men, *Mat.* 11. 19. *Luk.* 7. 35. *Rom.* 3. 3, 4. did it make him so?

2. God by his Spirit declareth a soule to be just and righteous, but if he were not made so by Christ before, it will follow, he justified

the wicked, which is abomination, *Pro. 17. 15.* They are just, or wicked, guilty persons or not guilty, he saith, he will by no meanes cleare the guilty, *Exod 34. 7. Deut. 25. 1.* Therefore they that are righteous before, God will declare them to be so: God will not have men to declare any to be just and righteous, unless they appeare to be so: The Elect are made just by Christ, therefore they appeare so to God, and in his time he declares it.

3. If to declare one to be just, could make him so, it were good to doe it; for its good to make evill good: if the wicked and their actions were to be declared to be just, yet would they remaine wicked and sinfull still.

1. Neither is Justification a taking sin out of the conscience, if it were, saith justifieth not, nor doth it take sin out of the conscience, nor assure the conscience that he is a childe of God, for that is the worke of the holy Spirit of God.

2. A man may feare the Lord, and obey Christ, and yet walke in darknesse, and see no light, and yet God is his God, *Isa 50. 10, 11.* If he be not a beleever, how doth it appeare that God is his God: If sin be taken out of his conscience, & he assured that God is his God, how doth he walke in darknesse, and see no light? to see all Christ hath done to be for us, and sin taken out of the conscience, which is the fruit of the former, is a great light.

3. If

3. If the knowledge that a man is a beleever takes away sin, then faith takes it not away; for it is one thing to beleieve, and another to know I beleieve; as it is one thing to see, and another to know I see: the latter is by a reflection: by this reason it will follow, that nothing justifieth, but the taking sin out of the conscience, which is assurance; and

4. If assurance be justification, then a beleever may be an unjustified man, because he may want assurances, and be so clouded and deserted, that he may not injoy the assurance of pardon, but very much doubt whether his sinnes be pardoned or no: thus it was with *Heman*, *Psal.* 88. and many other beleivers.

5. If justification consists in taking sin out of the conscience, it will follow, that if conscience accuse, he is an unjustified man, and so be a justified and unjustified man in ten minutes; for idle thoughts and words are sins, and conscience will accuse for them, and they may lie heavy upon the conscience.

6. Also by this reason it will follow, that none are converted, nor have faith, untill they have assurance they appeare to be in their sinnes; no faith but assurance, yet assurance is no faith at all, for they are two things, *Joh.* 6. 68, 69.

7. In placing pardon and justification only in the conscience, many of the children of God, who injoy not assurance, but walke in

darknesse, in that respect are concluded to be in sin and unjustified, which is not onely uncomfortable, but contrary to the Scriptures, and the Saints experience, its an error, therefore to affirme that men must beleeve, and be assured of the remission of sinne, to the end they may be remitted.

*Heb. 10. 14. By Perfect, is not meant pardon of sin, they were sins, and after washed, 1 Cor. 8.*

*Ans.* What then doth it meane, is not he that is perfect without fault? did not Christ by himselfe purge our sinnes, *Heb. 1. 3.* Was it not enough, and to purpose?

*They alledge 1 Joh. 3. 9. & 5. 18. Whosoever is borne of God sinneth not, &c.*

*Ans.* Its not I but sin that dwelleth in me, *Rom. 7. 20.* If sinne and a beleever be one, how can he say, its not I, therefore I and sin are two things: we say, *Whosoever is borne of God sinneth not,* and we doe sinne, and have sin, if this be a contradiction, you know where we had it.

*O but, say they, Gods people cannot sinne in Gods account.*

*Ans.* We neither say so, nor thinke so, but thinke and say the contrary; beleevers sinne, and they see it, therefore God much more, and counts it as it is, sin: also we say, there is no condemnation to be inflicted on the Elect for their sinne, *Rom. 8. 1. 33.*

*Your doctrine causeth men not to feelee the sense of*

of sinne, and to cry to God for pardon, nor to know  
the sweetnesse of pardon.

*Ans.* If by sence of sinne you meane the  
horroure and terroure of it, we desire not such  
a sence of sinne, nor wish it you, nor doe we  
fetch our comfort from our sence of sinne, or  
teares, or crying, nor our best workes, but  
onely and alone from the love of God in the  
death of Christ; we have made a Christ of our  
workes, teares and crying long enough.

*An Answer to a Treatise, intituled,  
Ancient and durable Gospel: written  
in answer to my Booke, intituled,  
Justification by Christ alone.*

**H**E saith; *Its well you yeeld to the truth at last,  
if you had done so all this while, I had spared  
my labour in opposing you; you confesse what I  
stand for,* p. 93. 97, 98.

*Ans.* You should have read my Booke be-  
fore you answered it: if I confesse that which  
you stand for, you might wel have spared your  
labour: you answer and contradict your selfe,  
and so contradict your selfe, that your Booke  
needeth no answer to throw it downe, it will  
fall alone; for he affirms things unreasona-  
ble: He saith; *Son-ship and purity goeth toge-  
ther,* p. 12. *We are Sonnes when we beleeve,*  
p. 76. *We are not purified till Christs second  
coming: Salvation and Son-ship came together,*

P. 77.

p. 77. *Yet no man is saved till Christs second coming : We are Sonnes by faith, when God is our God we shall, &c.* p. 11. 12. *Adoption and Redemption came both together,* p. 77. *Yet our Redemption is not yet,* p. 44. *We are justified by faith before God,* p. 87. *Faith by which we are justified : yet Faith doth not, nor cannot justify,* p. 32. 89. *We are not justified while we act sinne,* p. 107. *No man is justified in this life ; we shall be justified when Christ againe appears, not before,* p. 105. *When they beleeve, they by faith become Sonnes,* p. 76. *We are Sonnes by faith,* p. 77. *That faith makes us Sonnes, I utterly disowne,* p. 76. *Are not these contradictions ? So he contradicts the expresse Scripture ; such deserve no answer ; instance, he saith ; Our sinnes remaine ; our sinnes are not laid upon Christ, and taken away as yet,* p. 55. *He saith ; We are not healed till Christs second coming,* p. 57. *Contrary to 1 Pet. 2. 24. Christ saith ; Woman thy sinnes are forgiven thee, Mat. 9. 2. I write unto you little children, because your sinnes are forgiven you. 1 Joh. 2. 12. Yet he saith, Forgiveness of sinne is not in this life,* p. 63. *He saith ; Health of body, and outward cures, are forgiveness of sinnes,* p. 16. *Our sinnes are not remitted, but imputed to us, till Christs second coming,* p. 94. *And that beleivers are under the curse, and doe beare it,* p. 67. *He denieth God to be their God who beleeve, and that we have no interest in God ; He saith, We shall have interest and propriety in God at his next appearing in the world*

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world to come, when God is our God we shall not need Word nor Ordinances, p. 11, 12. 15 16, 19, 20. Contrary to the expresse word of God, Psal. 48. 14. & Joh. 20. 17. God saith; *He will not remember our sinnes*: He saith; *He will remember them till we sinne no more*, p. 57. And that these Scriptures, Col. 1. 21. Eph. 5. 26. Isa. 53. Song 4. 7. 2 Cor. 2. 21. Eph. 3. 17. Rom. 8. 33. are not relations of things done, but prophesies of this to come, p. 48, 49. 57. 63. 65. He might as well have said, those words, *we have all sinned*, in Rom 3. is a prophesie as well as Rom. 8. 33. *Who shall lay any thing to the charge of Gods Elect?* He might as truly have said, Christs Testament is a prophesie, and is to be understood in the Future tense, and then Christ as yet is not crucified, dead, and risen, &c. Since he said to those words in Isa. 53. 6. *He hath laid on him the iniquity of us all*, he could not tell whether they were or no: So he hath added, and detracted, altered and falsified some of my words, and left out the Scripture and strength of what I wrote, which is but a slight answering, & therefore a slight answer is more then enough.

The maine difference lieth in the time of Justification; I say it was when he shed his blond; others say it is when men beleve: he saith, it is not till the next world: I have given my Reasons from the Scripture, and answered all the objections that I know are made

made against this doctrine, with as much love and tenderneſſe, as their expreſſions againſt the truth would admit; and now I have declared the truth, and pleaded for it in faithfullneſſe, love, plainneſſe, and ſingleneſſe of heart, as in the ſight of God. Chriſt was called *a deceiver*, Mat. 27. 63. Therefore I wonder not if I be ſo called, yea and I expect it, and that which Chriſt & his followers in reaching the truth, to meet with, which was, *Some beleeved the things that were ſpoken, and ſome beleeved not*, Acts 28. 24.

I paſſe not if any condemne me, ſo they do not condemne Chriſt and his truth, ſeeing all ſhall worke for good, therefore I am ſatisfied in committing all to God.

And concerning the doubt which doth ariſe in many concerning Communion, whether we may have Communion in the Ordinance of the Supper with ſuch as hold contrary to this truth ſo much contented for, I answer to the queſtion, whether we may walke in communion with thoſe that deny this doctrine *Can two walke together unleſſe they be agreed*, Amos 3. 3.

The Saints cannot walke together warrantably, and ſo not comfortably, without theſe two things.

1. An oneneſſe of faith in the principles or doctrine of Chriſt, knowne, owned, and declared.

2. Love

2. Love to the truth, and to each other, so as to desire to walke together.

For my part, I would not joyne to that Church, who denied any foundation-truth, and this is one; but being joyned, if the Church doe not deny it, I am not to deny communion with those that deny it, untill sufficient meanes hath been used to informe them: it appeares to me, there is a necessitie to part in any of these causes following; as,

1. If the staffe of beauty is broke, *Zach. II.*  
10. Faith and Order, *Col. 3. 5.*

2. Or the staffe of bands is broke, *Zach. II.*  
14. Love so broke, so as each desires to part.

3. Or the brotherhood so broke, that the Church, the Candlestick is removed one part from another, that we cannot performe our duty one to another, *Rev. 2. 5.* with *1. 10.*

4. Or many depart from the faith.

5. Or the worst over power the best, that offenders cannot be cast out.

6. Or cannot agree about the doctrine and discipline in the Scriptures for the Church, when our staying cannot reclaime the rest, then can we not with honour to the truth, nor with comfort and peace of conscience, walke together. Such as love the Lord, who are of one minde and heart, in the principles of truth, are to cleave to the truth, and each to other, as *Jer 50. 5.* Onely let each soule consider well that his grounds be full and cleare;

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cleare; let not any thing be done in strife, nor passion, but in love to the truth and them: The Lord helpe and direct us all to know his will, and to doe it.

Concerning the Ordinances of Christ, many shall slight them, and depart from the faith, and the practise of them, and pretend want of Apostles, and of men to worke miracles: that all that did baptize, did worke miracles, cannot be proved, but the contrary appeares. *John* did baptize, yet he did no miracle, (nor *Apollo*, *Acts* 19.) *Joh.* 10. 41. *He that is least in the kingdome of God is greater then he*; therefore a preaching Disciple may baptize as well as he. The Scripture doth not declare, that he that baptizeth must work miracles, &c. therefore it may not be restrained to such; consider *1 Cor.* 12. 7. to 14. The gifts of the Spirit are in nature one, though diverse in operation; therefore of equall authority, and so to be esteemed by us, *1 Cor.* 12. 7, 8, 9. 24.

He that is baptized by any of the gifts of the Spirit, is baptized by the same Spirit; we are baptized by one Spirit, *1 Cor.* 12. 3. He saith not by the gifts of miracles; see *vers.* 28, 29, 30.

If God workes in all the operations of the Spirit, the baptisme by one gift of it is to be acknowledged the baptisme of the same God: the first is true, *1 Cor.* 12. 6. therefore the latter is true also.

*Concerning the Saints Communion.* 135

To tie Baptisme to some of the gifts of the Spirit, and not to the rest, is to dishonour the Spirit, as 1 Cor. 12. 23, 24. This in effect was the *Corinths* sin, 1 Cor. 12. 26. The ceasing of the gifts of tongues and miracles might be, because they might not be idolized above the other.

If the Apostles did baptize, because Apostles, then might they baptize, though they had not the gifts of miracles, &c. for it is one thing to be an Apostle, and another to worke miracles, 1 Cor. 12. 28, 29, 30. Gifts are given to men severally as he will, 1 Cor. 12. 11. The Disciples were not Apostles when they baptized, *Joh.* 3. 22, 23, 24. & 4. 2. At that time Christ had no Apostles, *Mark.* 1. 14. After *John* was cast into prison, *vers.* 16. *Simon* and *Andrew* his brother were converted, and that *Simon* & *Andrew* were the first Apostles, appeares, *Mat.* 10. 2. *Luk.* 13, 14, 15. Whence it will follow, that one that is not an Apostle, nor a worker of miracles may baptize.

*Obj.* *Apollo* conferred the gifts of the Spirit, by laying on of hands, because its a principle in Religion, and he baptized not till he had learned the principles of Religion, *Heb.* 6. 2. *Ans.* It doth not follow, because it is one thing to understand the principles of Religion, and another to conferre the gifts of the Spirit, by laying on of hands: as its one thing to understand, to beleve the Resurrection of the

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the dead, &c. and another thing to raise the dead. Which holds forth most of Gods wisdom & love : to say the Ordinances of Christ are not necessary, or cannot be had ; or to say they are usefull, and God hath appointed a way and meanes for such as beleeve to come by them, and enjoy them. Therefore as in *Moses* time the children of *Israel* had miracles, yet obedience was required of the after ages, who saw no miracles : So in the Apostles dayes there were miracles, yet obedience is required of those who now beleeve, although we see not such miracles. Its foretold that Antichrist shall come with signes and wonders, as *Mat.* 24. 23, 24. & *2 Thes.* 2. 9, 10. Christ is not to come in this way, yet many, except they see signes & wonders, they will not beleeve, *Joh.* 4. 48.

¶ Preaching and Baptisme are to continue to the end of the world ; as appeares, *Mat.* 28. 19, 20. And breaking of bread untill he come, *1 Cor.* 11. 26. And gifts to teach until he come, *Luk* 19. 13. *1 Cor.* 14. 3. So all things delivered unto the Saints are to be held fast till he come, *Rev.* 2. 25, 16.

*The end of the third Part.*

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